

## The Management of Dharma - Artha - Kāma - Moksha in life

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(मंगलाचरण)

(Dharma-righteousness)

(धर्म): कायेन वाचा मनसेन्द्रियेर्वा बुद्ध्याऽऽत्मना वानुसृतस्वभावाद् ।  
करोति यद्यत् सकलं परस्मै नारायणायेति समर्पयेत्तत् ॥

(Artha- Measures)

(अर्थ): भयं द्वितीयाभिनिवेशतः स्याद् ईशादपेतस्य विपर्ययोऽस्मृतिः ।  
तन्माययातो बुध आभजेत्तं भक्त्यैक्येशं गुरुदेवतात्मा ॥

(Kāma -Desire)

(काम): भक्तिः परेशानुभवो विरक्तिः अन्यत्र चैष त्रिक एककालः ।

प्रपद्यमानस् यथाऽश्नतः स्यु-स्तुष्टिः पुष्टिः क्षुदपायोऽनुधासम् ॥

(Moksha- Final Liberation)

(मोक्ष): इत्यच्युताङ्घ्रिं भजतोऽनुवृत्त्या भक्तिः विरक्तिर्भगवत्प्रबोधः ।  
भवन्ति वै भागवतस्य राजन् ततः परां शान्तिमुपैति साक्षात् ॥

(भाग.पुरा.११।२।३६-३७,४२-४३)

(Relevance)

My presence in this programme organised in memory of Shri Roopchandji 'Bhoop' is more of an obligation because of our mutual feelings of affection for each other rather than for some sense of pride or glory. I am highly pleased that his offspring have organized this function. I also deeply appreciate all of you for participating in this programme with great gusto and enthusiasm. Whatever Dr. Ambika Dattji and Shri Chaturvedi have said about me, I do not know whether I am a true possessor of those qualities or merely a contradiction of them. Must be something but I do not know what it is? That itself will be the subject matter of my

today's discourse. But before I touch upon my subject, I would like to say that Shri Roopchandji was a rare and wonderful blend of different peculiarities. A man of mercurial temperament as he was; Sometimes he was amiable and agreeable, sometimes peevish and petulant. At one time he was blithe and witty and at another (time) furious and wrathful possessing contradictory attributes like those of the *Brahmn* (Supreme Spirit). Most unpredictable! Nobody could foretell when he would laugh and when he would weep. I definitely remember an incident when I came here once to join the wedlock of my cousin (son of my mother's sister), perhaps during the first half of the nineteen seventies. For the first time I had stayed here at the Gopal Temple. During our first meeting itself Roopchandji composed a few poems on me and recited a few other poems as well. Then he alternately flew into rage, became pleased and then burst into tears too. I felt almost nervous to think as to what sort of fellow I had come across. I had met Roopchandji for the first time during my visit here at Gopal Mandir when I had come here along with my younger sister to join the marriage ceremony of Pitamber Bhatt.

By the way, Jabalpur is the place of in-laws of Goswami ShriVithalnathji, the second son of ShriVallabhacharyaji and incidentally, also of my father. He too got married a second time here itself. Fortunately his name too was Vithalnath. Hence this place belongs to me as well by virtue of my being the paternal home of my mother. I do not know what the historicity about it is but they say that the term Jabalpur comes from Jabalipur, perhaps this place must have some hermitage or field of religious deeds of sage Satyakam Jabali. An additional speciality of Jabalpur is, that it stands on the bank of the Narmada also. As the saying goes that Shri Girirajji, Shaligramji and Kantanathji who grace Ayodhya by their auspicious presence do not need to be consecrated (प्राणप्रतिष्ठा). Similarly, if Narmadeshwar Mahadev is to be adored, then His consecration is not necessitated. Start worshipping as God is already there, self-consecrated. It is really fantastic that consecration is a sacrament – a ritual ceremony and we perform it with regard to God as well. There are some places which are so glorified by God that



they don't need any kind of consecration. All the supporters of sacrament stress this but God does not expect any kind of consecration, He is self consecrated.

I was introduced here with Roopchandji. On our return journey, I and my younger sister had been talking about him, his terrible personality all through. But as the relations kept growing more and more intimate, that fear vanished and got transformed into such a close affinity. Roopchandji would say intentionally or unintentionally, "Why don't you come, you will have to come, where else will you go?" etc. such commands compelled me to come. I would often specifically request him to recite those Ramayan's couplet in which *Angada* or *Hanumanji* have gnashed their teeth. Often, I would say "I will have to come if you order me like Hanuman and Angad as in Ramayana." That was rather a very cordial introduction. Thus Shri Roopchandraji sojourned with us for a complete one month at Kishangarh and narrated full "*Vitthalayan*". Thereafter he joined us in the celebrations organized at our place in honour of Mahaprabu

Vallabhacharyaji's 500<sup>th</sup> birth anniversary. Progressively that close cordiality so snowballed that I have been compelled to come here out of that obligation. I take it as my compulsion rather than my self esteem. Our mutual feelings of affection towards each other compelled me to come here. So far as cordiality is concerned, it may get cultivated with many people, but wavelength or conformity of ideas grows with a few only and we two had perfect correspondence of thoughts and ideas. We accepted and agreed with each other whole-heartedly. Hence, when I was informed and invited to join this programme, I consented with alacrity or promptitude. Really speaking this programme ought to have been accomplished in his presence because he was greatly forcing me to come and administered a sharp reproof for this, though circumstances forced my failure, yet I promised him to come sometime hence. I quite feel in my inner self that Roopchandji will forgive me for my coming a year after. Our friendly relations were such indeed.



## **CHAPTER : 1**

### **(Humanity and Human being- a Vedic and non-Vedic overview)**

#### **(1a. - Identity of 'I' ?)**

The subject of my discourse that I have chosen today is somewhat like this; How should we know 'ourselves', What is our identity ? When the Matter of identity arises, I am reminded of four lines of an Urdu poem, which I feel compelled to recite here;

लो वो पूछते हैं मुझसे कि तू क्या है?  
जहाँमें कौन जान पाया कि 'मैं' क्या है!  
किताबें कहती हैं इंसान है तस्वीरेखुदा  
तो मैं खुदा क्यों नहीं! हूँ तो फिर खुदा क्या है?

People so often, enquire of me 'Who are you?' I ask them in return: Tell me one person in this world who has known as to what 'I' means or really is; In almost

all the scriptural books like Bible, Koran etc. it has been stated that God has made a human being in His own form or imagination. If it is so then why should not I myself be a God and hence what does that God mean ?

लोग परेशां है खुदी और खुदाके मसले पर  
ऐ खुदा तू बता कि ये हंगामाए हस्ती क्या है ?

'Egoism' means self awareness. "People get troubled on the question of 'God' and 'I'. Why is all this uproar? Oh my God! You could only resolve it."

#### **(1b.- The Vision of Vedas on 'I')**

As this Shayar (Urdu Poet) has asked, the Veda raised this question much before : 'को अद्धा वेद क इह प्रवोचत् कुत आ जाता कुत इयं विसृष्टिः?' (ऋ.सं.१०।१२९।६) Where are you coming from? where are you going ? Is all this coming and going due to one's motive power or one is being dragged away by some unseen force.

“लाई हयात कज़ा ले चली चले,  
अपनी खुशी आए, न अपनी खुशी चले.”



I have come by my nature or by my capacity or by the will of someone else. Where have I come from or where am I going to? Oh! When 'I' is not known, then how can we find out the secret of coming and going ? With our 'I', this is the complicated problem and in this esoteric problem the Vedas went to the extent of saying “यो अस्याः अध्यक्षः परमे व्योमन् सो अंगं वेद यदि वा न वेद” (ऋ.सं.१०।१२९।७) that one who is governing it, even He knows it or not that where one is coming from and where is he going ? or He even does not know. It is really one of the greatest messages of Veda. Max Muller says “If any theistic person from any other religion had said so, he would have to face a hard criticism. It is the Indian intellect (wisdom) which has the courage to say so. It even enquires of God 'Do you know or not, where one is coming from and going to?'” Be mindful that Veda is not atheistic. Despite being theistic, to ask questions to God Himself is the evidence of our being convinced with God. Our God keeps us assured or carefree for asking such a question. Some other God might do so or not do so. He might declare us a pagan or a heathen and might scold us

saying, "Who the devil are you to question my omniscience? you have no right to do so." But our Veda assures or permits us to ask such questions. It not only assures us but allows us to purify '*Paramatman*' (Supreme soul). In '*VirjaHom*' of the '*Taitariya Aranya*' very interesting episode comes up, “पृथिव्यापस्तेजो वायुराकाशा मे शुद्ध्यन्तां ज्योतिः आत्मा मे शुद्ध्यन्तां ज्योतिरहं विरजा, अन्तरात्मा मे शुद्ध्यन्तां ज्योतिरहं विरजा, परमात्मा मे शुद्ध्यन्तां ज्योतिरहं विरजा विषाप्मा भूयासम्” (महा.नारा.अनुवाक्-६६). It is quite right that all of them must be pure and we should also strive to purify them, ‘आत्मा मे शुद्ध्यन्तां ’ (the soul to be purified) but the last ball has been so thrown ‘परमात्मा मे शुद्ध्यन्तां’ that even God is to be purified. That means "we shall, Oh God!, make you cultured and you, in turn, make us cultured. When both of us, are *Atman* (soul- आत्मा) and *Paramatman* (Supreme Soul- परमात्मा), we both will purify each other. You purify us by your grace and we shall do so by our piety or devotion. If we do not commit ourselves to your devotion, you will remain impure and if you will not shower your grace upon us, we shall also be impure. Both have to refine each other in this or that way. When this mutual



refinement takes place, the Indian prudence gets brighter to convey with what a close affinity we think of God! we do not think about God with our meekness or submissiveness. Our ego instinct about God, when we regard God as alien or not one's own, He (God) grows horrendous for us “भयं द्वितीयाभिनिवेशतः स्याद् ईशाद् अपेतस्य विपर्ययोऽस्मृतिः” For whatever number of days this programme goes on, these four Shlokas (verses) will continue to remain the constant theme of my discourse, like those in a song the first beat and the first line gets repeated so that we remember our theme and pattern.

**( 1c.- What is the definition of a 'Man'? Rational, intelligent, social or technological animal!)**

The momentous contribution of our Indian prudence is that 'how to view one's own-self?', how to view the (soul) psyche and how to view the Supreme Soul? When we ponder over this vision, another thought springs up in its comparison and that is, how other people view this? Let me tell you this truth that Greek philosophy, Greek consciousness has been fairly in proximity with the

Indian Philosophy and its contribution, too, is vigorously tremendous. This fact cannot be denied. But this also is a fact that for the first time the Greek consciousness gave the idea that 'Man is a Rational Animal'. Its progressive development in the European consciousness took place in such a way as led to the conclusion that 'Man is a Social Animal'. During the later period, especially after the industrial revolution, when politics had its immense influence, then it was said that 'Man is a Political Animal' and then after the renaissance, the scientific modern age commenced and the people defined the mankind as 'Man is a Technological Animal.' Hence, what should we regard ourselves? Should we regard ourselves as rational, social, political or technological?

**(1.d- Is the true knowledge of existence of 'Man' in his differentia.)**

But in all these definitions the common and concealed word is 'animal'. What we need to decide is only the 'percentage'. In what proportion is he rational, social, technological or political? And despite all this what is the

percentage of animality present in him. This percentage has to be considered or thought over, because the 'definition' can be defined as, differentia-cum-genus. The genus means animality. All these differentiating or distinctive features are to be proposed. But that is the evolution of a vision which has taken place in western culture, and it will keep going on. I have narrated this in detail in a book of mine; '*Brahm (ब्रह्म)*, *Brahmanand (ब्रह्मानन्द)*, and Discovery of Existence of Mankind.' In that book I have raised this issue that It is the Man and Man only, who is aware of the various means of committing suicide. No other creature knows this better than man. But the greatest question arises from the above, which we have to think over from the Indian point of view without entangling ourselves in these definitions, 'this intellectualism, this sociality, this political capability or this technological excellence; are all these the sole reasoning of human being's existence? Because, no other creature has displayed or achieved technical development in so large a measure, at least on this earth. We are not sure if such an achievement has been made by other creatures

on any other planet, but even science has no evidence about this. Gone are the days when people used to say that 'the earth is the centre of the whole creation, the earth is the climax of the whole creation.' The earth is not the culmination of creation, Man can, perhaps, be the climax of the earth, if it is concluded as to how much percentage wise animality he has?

**(1.e - From the point of view of Scientists, the origin of ability of actions is 'Neo-Cortex')**

Though you may feel boredom, yet I would like to share with you one thing. According to modern science our mind has three layers. The first being a 'Reptilian-Complex', which is the inner most layer. The next one is 'Limbic-System' and then the uppermost layer is 'Neo-Cortex.' It is really very interesting fact that the Reptilian-complex governs the consciousness but not emotions. The centre of our consciousness is Reptilian-Complex. The centre of our Emotions rests with the upper layer which is Neo-Cortex. Just as Upanishad or the Vedant presupposes five covering shells of the soul as



*AnnaMāyā*(अन्नमय), *PranaMāyā*(प्राणमय), *ManoMāyā*(मनोमय), *ViJnānMāyā*(विज्ञानमय) and *AnandMāyā*(आनन्दमय). These shells which are overlaying each other. The same thing has been narrated by science as well. The science also believes that our mind has such sort of shells. Our consciousness is controlled by 'Reptilian-complex' but our emotionality or sentimentality is not controlled by it. Around it is the shell of 'Limbic-system', the emotions arise from there. Above this is a third layer also which is called 'Neo-Cortex'. In 'Neo- Cortex' lies our activation which is the abode of all our activities. Activities which we, because of our 'Ego-centrism' call our intellectual activities or ideological activities.

If seen attentively and patiently, it will appear that all these are the types of *Jnān* (Knowledge-ज्ञान), *Bhakti* (Devotion-भक्ति) and *Karma* (Action-कर्म), they generate within us and we call them as the path of knowledge, the path of devotion and the path of action. Our ancient philosophies name them as '*Janati*, *Ichhati* or *Yatate* ('जानाति इच्छति या यतते'). Thus there is one level

which is of '*Janati*', The other is the level of '*Ichhati*' and the third one is the level of '*Yatate*'.

#### **(1.f- 'Man is a rational animal' - Irrational definition of a rational man.)**

Several persons considered, especially in western philosophy or religion, that only 'man' enjoys such a capability, other creatures do not. There has been a thinker named Dekarte, who has said that all other creatures are 'Automata' except man. Only man can think that 'I can think' and therefore, undoubted existence is only of 'man'. But during the last two-three centuries some experiments have been made which have exploded all these myths. Several persons had been thinking that the 'thought' owes its existence to language or vice versa. Because we can speak, therefore, this is the capability of our rationalism. Other species cannot speak which is the evidence of their thoughtlessness. The novel science does not bear at all with this. Quite a good number of experiments have been conducted which have proved that different class of creatures speak their separate languages.

They have languages of their own. We are not able to understand their languages. Due to our ignorance we are not able to understand the language of other species. One species or creature doesn't understand the language of the other species. As a matter of fact, we human beings also do not understand the language of other human beings living in other parts of the world. As I had narrated one Urdu Couplet earlier

“या ख वो न समझे हैं न समझेंगे मेरी बात,  
दे और दिल उनको या दे मुझको जुबां और.”

So, we, too, do not understand each other's language. Does it mean that we are not rational? Rational we certainly are, but that language is of such a type that hampers our mutual communication. Some gap exists in the exchange of ideas. Therefore, some interruption occurs.

An interesting experiment was carried out in America on chimpanzees in this regard. The scientists concluded after the experiment that they don't possess

such a system of vocal cords that they could manage to speak like us, that's why they cannot speak like us. Since they cannot speak we hatched a misconception that they are thoughtless creatures. But through experiments the scientists developed their conditioning in such a way that though they might not speak but by showing some signs or by pressing the buttons, they could make their intention clear or express. After that experiment those chimpanzees made wonderful communications by pressing buttons. It so happened that the western philosophers (perhaps, Mr. Locke or somebody else I don't exactly remember) said that "No other creature except man can do abstract thinking." But scientists proved that many a creature can do abstract thinking. They taught them (Chimpanzees) that "this particular object is called 'fruit' and such and such is called 'orange colour' and this is called 'apple'." When the orange was given to the Chimpanzee, it answered through signs that 'this is orange apple'. Just see that this is the conjugation of the predicate and the subject. Is it not the outcome of intellect? What else is it? What else is proposition except the subject, the predicate and the



sense. There is some reflective dispensation. The 'thought' is the predication of something on some subject. The Chimpanzees said that "this is orange apple." When the scientist pressed the Chimpanzees to carry out that experiment time and again, the Chimpanzee felt tired and got bored, it exclaimed, "Oh ! you dirty man go away."

The Chimpanzee told so because whenever it made the place dirty, the scientist angrily would exclaim "Oh you dirty Monkey". Thus the Chimpanzee had concluded that dirty is expressive of being indignant. Hence when the Chimpanzee got tired, it cried, "Oh you dirty man, go away and don't disturb me." The Experimental instruments had buttons representing the terms 'dirty', 'Go away', 'come' and 'man' hence it pressed two, three buttons meaning thereby "don't disturb me, I have more than enough of your experiment." Can any monkey do so without abstract thinking? We, due to our high ego-centricity, concluded so because it cannot speak our language. But in our language also it means abstract thinking. The foundation of thought is the positive feeling of

subject and predicate. That functions in the Chimpanzee as well just as it functions within a man.

It appears to me that when we claim that 'Man is a Rational Animal'- in this statement itself a sort of irrationality arises instead of rationality. If we share our rationality with all....; and our Vedas have explained this fact that language does not belong to human beings alone. Every other phenomenon of the world such as mother nature, gods, animals, birds separately possesses a characteristics language of their own. Yask says that languages are many and It is quite logical if one fails to understand the language of the other. You might know that the Romans did not understand the language of the Germans. Hence they concluded that they (The Germans) do not speak a language but utter like 'barrrr- barrrr.' The term barbarian was born out of this. Well, Simply because you are not able to comprehend their language, they cannot be barbarians? This happens at all times and at all the places, when we are not capable of understanding the language of someone else, we jump to the conclusion that

that individual is an animal or a savage or a beast. But we have to understand that he has a language of his own. Every creature has his own language and we should find out ways and means or cultivate the ability to understand them.

**(1.g- 'Man is a social animal'- man's egoistic definition)**

In our scriptures in olden days this fact has been made clear through sixty four arts. By way of illustrations, sage Sandipini,, as the *Bhagwat* stresses, instructed Lord Krishna to understand the languages of the birds and animals at Ujjain in this Madhya Pradesh itself. Lord Krishna thus learnt the languages of the birds and the animals within the sixty four crafts or skills. We always believed that other creatures do have their languages. We never thought that we are separate from the birds and animals in this sense. We also never thought that we are prudent or intelligent or in a sense social, that is why we are different from them. But the fact remains that human beings do not possess sociality in as well-organised and well-administered a way as the birds and animals possess.

Even until today I have not heard that a bird or an animal ever hunted or preyed on a human being for hobby or fancy. Yes, human beings have surely hunted birds and animals for their mere sport. Think with patience and reflect as to who is more social ? On feeling hungry the birds and the animals eat the thing which is a food to them. They do so not as a hobby or sport, neither do they do so for the purpose of cosmetic. A lion never used human fat for the growth of his hair. On the contrary we human beings use the fat of other creatures for our hair growth. The lion for his treatment or a serpent for promoting his poison never demanded milk from human beings. For the sake of getting a belt for oneself, we continue to strip a snake of its skin. We do not care to know how friendly a snake is to us. Pointlessly, we keep on killing it indiscriminately. No sooner do we sight a snake than start crying 'kill him, kill him'. Whereas the snake never shouts 'bite, bite' or never chases a human being for biting. But when trodden, it bites because there is no way out for it except protecting itself by biting the invader. You kill a snake just at its mere sight but the snake does not bite a human being on its very sight.



You think that the snake ought not to come in a town. But think over the other state or situation. We have destroyed jungles. Now where should snake go except to the towns and cities. Whenever a leopard or a wild beast is sighted, the people around start shouting 'kill him, kill him'. How has it dared to enter the city? Every now and then in Bombay pythons and tigers are sighted here or there. People catch them and kill. We have never pondered over the reality that we have divested them of their natural habitats, that is, the jungles. You have left nothing for them to eat. You have encroached upon their jungles. On the other side the beasts never banned your entry into the forest and contrarily you are banning them entering your cities.

Now, assess who is more unsocial? we simply recognise our society as society. At least once we should try to take all the creatures in the periphery of a larger society and then seriously contemplate. You will then certainly conclude that no creature on the earth is more unsocial than a human being. Therefore, it does not appear to me that the definition of a man being 'Social

Animal' has emerged out of any sort of wise thinking. It has certainly been the outcome of some sort of egoism.

**(1.h- Man is a 'utmost unsocial animal' - from the point of view of living creatures.)**

There was a German saint, named Anagarak Lama Govind. The follower of Buddhism. He was in a way an exceptional saint. Both he and Rahul Sankratyayan went to Tibet together. I have read his diary. He writes "first of all when I was to enter the boundary of Tibet through Laddakh, out of fatigue, I sat on the rock of a mountain. As soon as I sat on it, many birds came and perched on me. I was highly thrilled in rapture to think that the winged creatures of this place trust a human being so favourably that even a man can be their perch. The birds living in the plains do not trust the human race so carefreely. They flutter away as soon as a man steps towards them at a distance. "Only at this event he became a Buddhist. He has written so, he thought that how much trust-worthy the native of that place would be, the birds whereof can trust a human being so well ! This is one of the most fabulous

statements made by him. That was the most momentous turn of his journey when he resolved "I should become a Buddhist Monk." I very much like his assertion about the subject. If you care to go through that description, you will not remain without being highly thrilled to the core of your heart to think that the fowls are so trustful of a human being for their safety. There exists the sense of confidence. How sweet this feeling is! How venomous is the sense or sentiment of distrust and disbelief. This we do not think how trustful the winged creatures are of us. You might be watching 'National Geographic Channel on TV? They show that when the crocodile eats some meat a piece of meat gets inextricably entangled in its teeth, it does not have the skill to take it out. Then it adopts a tact. It lies down supine with its mouth wide open. When some bird sees such a piece of meat, it lands down on the mouth of the crocodile and takes out that entangled piece of meat relieving the crocodile of its problem. Now you see that the crocodile is such a social being that it never eats up that bird. We human beings are such devils that we do not let go a bird entrapped and we eat it up and we have contrived the

definition for ourselves that 'man is a social animal !! If we observe the whole human race from the point of view of our egoism, man can be taken as a social animal but if you observe the same, taking the whole world of living creatures into your consideration, it becomes transparently clear that man is a formidably unsocial creature and in that unsocial animal exists a perverted mentality. Just because a little 'Neo-Cortex' has developed in this so-called social animal and which did not develop on other creatures, therefore, we so greatly misuse it !!!

Please try to understand one important thing here that the Indian prudence or intellect never thought it proper to entangle into these kind of definitions for humanity. Let us devote our thinking from the Indian prudence point of view that whatever distinctive characteristic features like intellectualism, sociality, political craft or other techniques, all these qualities what he possesses from the philosophical development, the question arises; 'Is it his nature or influence of others on him or even reaction of man towards his environment or is



it his capability or is it a boon granted to him? Some books lay down to this extent that this is not the boon given by God. On the contrary it is a curse. We have been endowed with this curse. By eating the forbidden fruit – 'the apple', we have been granted this curse that we will become learned – an intellectual. This is a great message. It is not certain whether it is a boon or a curse but some scriptural books lay down that it is a curse not a boon. It thus seems to me that if we are so unsocial, so egoist, then they are certainly curses, not boons.

**( 1.i- The important quality of Indian intellect - take curse also in the form of boon)**

Our average comprehension is such that whatever God grants us “शापोऽनुग्रह एव च” (भाग.पुरा.६।१७।२९) He grants that in the form of a boon and not as a curse. But if we misuse it, even a boon is transformed into a curse. On the other hand if we make a sacred use of it, even a curse becomes a boon. Our scriptures are full of such narratives that even God incarnated as a result of several curses. Also many other gods and sages (rishis)

appeared on the earth because of such curses but they made a proper or sacred use of that curse. The curses are transformed into boons by good use and by misuse even the boons become curses.

The ultimate conclusion of this calls for an analysis of this proposition. There is no question of whether the intellectualism, the sociality, the thoughtfulness or contemplation and the scientific skill of ours are a boon or a curse. The real question is whether we are to make a proper use or wrong use or no use of it. The sum and substance of this all is how to use it ? If we find out the use, we can manage everything for its proper use.

An American Scientist named Karl Saigon belonging to NASA rightly said, “The raised open hand for making a friendship is as good as the paw or claw of an animal raised for eating or scratching”. There is no perceptible difference between both. The difference lies in their sense and use, when we come across a friend , we

raise our hand and when a foe faces us, we adopt the same posture. When a friend happens to meet, we welcome him with raised hands and when an enemy is confronted, we raise our hands to fight. Now see, both the actions are similar in nature. However, the intentions are different. Karl Saigon has gone to the extent of saying that if we bite somebody, the biting can stand for affection as well as for violence. In our *Rāsa-Shastra* biting is an expression of love also. Thus, this biting can be used for affection as well as harming. The question is not that what qualities are getting expressed out of this expression. The real question is for what purpose are these appearing? This is the important fact indeed. We may be rewarded with a thing in the form of a boon or a curse. We may take the example of this earth. Some people consider this earth as a curse. Since our Adam disobeyed God, hence we were thrown upon the earth. But we believe that we are born of Lord Vishnu and Mother earth's consortium. We treat ourselves as the children of mother earth and Lord Vishnu Himself. “विष्णुपत्नी नमस्तुभ्यं पर्वतस्तनमण्डिते” Thus we don't recognize it as a curse, but take it as a boon.

“माता भूमि पुत्रोऽहं पृथिव्याः” that is, the earth is our mother and we are her sons. Some people may take us to be Pagans. If this is their rationality, we need not be nervous on that account because the truth in it lies somewhere else.

Sometime back I read the diary of a Padre (Pastor). The padre was giving presentation of all the religions just in the same way as Sharad Baba does by power point presentation. After the completion, he asked of the children, "Well children! tell me, what you think about Paganism." A little girl stood up and said, "Paganism is such a religion which does not believe in violence or murder, which does not compete with anything. It believes in the principle of 'live and let live' peacefully." At this the Padre switched off his presentation. The Padre wanted to teach the children that Paganism is the religion of savages and barbarians but the presentation had a quite counter influence upon the children. Paganism means Nature-Worship, that is, worshipping mountains, trees and rivers as we people do because we see the form of the



*Paramatma* (Supreme Spirit- परमात्मा) in everything and at every place, Mahaprabhu Vallabhcharya tells a very sweet thing that when *Brahm* (Supreme Soul- ब्रह्म) is omnipresent, then what is special about an Idol or Statue ? Why do you worship an idol ? Mahaprabhu further states "it is all right that *Brahm* (ब्रह्म) is present everywhere but we cannot like Him everywhere. This is the helplessness of our emotions. Though God is Omni-present but we cannot appreciate him everywhere. This is our limitation. Whichever form a devotee may like to worship, God is already present in that form. But when you like a form you are sort of purifying the *Paramatma* for your worship. The devotee consecrates God in the form of an idol of his choice and thinks like this : "Oh God, I have chosen this form of yours for the sake of worship." To clarify further, this can be illustrated like this. The Ganges flows in one and the same form right from the Gangotri to the Gangāsagar. But you will have to choose the holy place and the wharf (*Ghat*) for taking a dip. The Ganges does not change. It remains the same all through but you will have to choose the wharf (*Ghat*) and the holy place of your

pilgrimage like Haridwar or Rishikesh or Banaras or Prayag. Though the Gangā exists in one and the same form at all the places but finally you and you alone will have to choose the *Ghat* for your bath. Likewise the Supreme Spirit (ब्रह्म-God) exists everywhere but you choose His form. The form of God which out of your devotional feeling, you consecrate, then God through the medium of that form will shower down His grace upon you and purify your soul. “जीवात्मा मे शुद्ध्यन्ताम्, परमात्मा मे शुद्ध्यन्ताम्”. The main incantation (मंत्र) of the *Virja Yajna* (होम-oblation fire) is the *Mantra* of mutual purification, meaning to say that we can consecrate God and God can purify us but only by this reciprocal sacred use. For that matter even God (*Paramatma*) can be misused. Never before had God been ever subjected to such an unholy use in the name of religion during a few of these past years, as perhaps, He has never been employed for any other task.

So I had been referring to Karl Saigon. He has said a very interesting thing. It runs like this, " What percentage of wisdom should a Chimpanzee cultivate that

Padre community would admit it to Christianity ?" Because they follow a dogma that only an intellectual or prudent individual can be converted and not the animals. Karl Saigon at this further adds "After the experiment it has been evidenced that intellect does exist even in the Chimpanzee, it has a language of its own, and it also possesses a number of characteristic features as do the human beings" I am talking about all these experiments which were carried out about 15-20 years ago. Recent experiments have proved and gone to this extent that the different species of frogs have different languages of their own and that a particular frog in its own specific language calls out to a female frog, it can be comprehended only by a female frog of the same species and not by the female frog of other species and no frog of other species would advance to it. For example, we say 'Aao' for 'Come' in Hindi, 'Aavaajo' for this in Gujarati and similarly, different word in other languages. If somebody speaks in any other language, then we are unable to understand it. Now, this is not the fault of that language or its sense. It is because of the ignorance of that language on the part of a particular

individual. Now it is certain that even frogs have a number of varieties of their own languages. By the way, this popular proverb is prevalent in Gujarati, '‘बार गाँमे बोली बदलाय’', meaning to say that the language undergoes a change after every twelve villages. When our language changes, we fall a prey to a sort of vainglory. Well, it changes with every species of the frog and thus the language does exist there too. At this Karl Saigon says, "Now tell me how much more evidence or proof do you need for converting these winged creatures and animals to Christianity?"

Uptill now you are quarrelling about converting human beings. Then you will quarrel about the converting all the animals as well. You will say "don't eat them, don't kill them." Convert them also to Christianity, regard them as your brethren, because God is father of all beings, so is He (God) not father of these creatures ? If He is father of the whole creation, then he is the father of these animals also. Why don't you convert them too ?



One thing has to be understood carefully in this regard. The viewpoints of people about the boon and the curse can differ from man to man. They may be positive as also negative. In our negative world they will appear as vices and when viewed with a positive standpoint they can appear as virtues. This is not the question whether they are vices or virtues. The question stands whether we are going to make a good use of them, bad use of them or no use at all of them.

**(1.j- Man cannot be defined in terms of a Rational, Social, political, technological or religious animal )**

The basic subject is the *Dharma* (धर्म-Virtue), *Artha* (अर्थ- means), *Kāma* (काम- Desire) and *Moksha* (मोक्ष-final emancipation) and *Bhakti* (भक्ति - Devotion), since we have recognized this as the fifth fundamental aim of human life. The Coordination or management of all these objects is called the *Purushartha* (पुरुषार्थ) and our scriptures wish to define an individual in the sense of these '*Pursuhartha*' and not as a technological animal, a rational animal or a social animal.

In European culture 'man' has been defined in several ways; rational animal, social animal, political animal, technological animal and also as religious animal. We need to understand this fact very carefully that in various definitions suggested by western philosophy, although the rationality, politics, technology or religion, may not be possible in living creatures other than human being, but still they have been segregated from the human being on the basis of special qualities possessed by humans. On the basis of genetic science or micro- biological heredity, the root of all these attributes in other creatures has been accepted to be present in some form or the other, such as under-developed or un-developed. Therefore, it looks more logical that instead of taking the utility of these living beings for the humans, they are taken as one of the link of evolution.

Therefore, it looks more logical in human beings that the qualities like rationality, sociality or religiousness are also a link of evolution-chain. We could also do some thinking on the roots and the evolution

process of natural form of these attributes. Hence, these special qualities of humans, like his form, seem to be only a middle link of his evolution chain. If such a link wants to become a focal point of previous or next link, or wants to become a reason for separating out from the rest, then it will revolve around itself only, because after evolving from the previous link only it can benefit itself. In such a situation, this middle link cannot be treated as permanent attribute. Therefore, it cannot be given more importance than a temporary stage.

The specialty of religiousness, although has adherence to the eternal ideals of religion but Indian divine intellect has never accepted or suggested the eternity of *Dharma* or religion independent on six factors such as place, time, matter, doer, *Mantra* and *karma* or action. The hypothesis of *Dharma* can only be made on the six factors along with philosophy of acceptance of different views. “षड्भिः सम्पद्यते धर्मः” (त.दी.नि.२।२१४ ) That means that a particular *Dharma*, according to the qualification of a particular person, in a particular place, in a particular time,

with specific matters will be a *dharma* for that person. The same ritual of *dharma* for a person with different qualification or in a different place or time or with a different matter or *Mantra*, can become *adharma*. Therefore, the main form of *Dharma*, as per Indian philosophy is the acceptance of variety of views depending on difference in place, time, doer, matter, action and *Mantra*. This becomes the sole reason of eternity of Indian theology.

Therefore, any *Karma* shall be known as *Dharma* and if it passes the test of four touch-stones like *Shruti- Smriti-Sadachar* and *Swapriyata* and once it does it becomes eternal. Hence Maharshi Yaska says “मनुष्याः ऋषिषु उत्क्रामत्सु देवान् अब्रुवन् ‘को ऋषिः भविष्यति?’ इति. तेभ्य एतं तर्कम् ऋषिं प्रायच्छन्. मन्त्रार्थचिन्ताभ्यूहो...तस्मात् यदेव किञ्च अनूचानो अभ्यूहति आर्षं ह तद् भवति” (निरु.निघ.१३।१।१२). In absence of seers or Rishis, the metaphysical meaning of *Mantras* done by the knowledgeable has been well accepted even if the doer is not a Rishi. Hence it is mentioned in Manusmriti “आर्षं धर्मोपदेशं च वेदशास्त्राविरोधिना यः तर्केण अनुसंधत्ते स धर्मं वेद नेतरः” (मनुस्मृ.१.२।१०६). And that is



the reason why in the concluding chapter of Bhagwat Gita Lord Krishna says to Arjuna for accomplishing ideal actions “विमृश्य एतद् अशेषेण यथा इच्छसि तथा कुरु” (भग.गीता.१८।६३).

Keeping this point of view in mind, presently majority of indologists who are suffering from infested psychology and are confusing others by raising an issue regularly that in *Brahmin Dharma* which particular practice of *Dharma* originally is supported by *Vedic Samhita* or *Puranic Samhita*? Which god has been originally mentioned in these *Samhitas* and which god has been added later in *Aranyak Upanishad* and *Smriti Purana* etc.?" All these arguments are being given with a purpose to weaken the faith in *Dharma*. But those are evidences of ignorance of the logical approach as put forth by Maharshi Yask. Because if any new concept or notion has been derived or reasoned through a *Mantra* then it should be taken as divine, such has been the advice of Rishis which we are trying to neglect.

In the body structure of the Sun, elements such as air- water- earth are not available. So how can we even think that these elements were not present in the solar matter? Should we assume that the appearance of life on earth was accidental? Or should we consider that consciousness is a myth? Because consciousness is required to hallucinate and for hallucination of consciousness to occur one consciousness and the second after its hallucination, second consciousness, such faulty Interdependent hypothesis seems to be there!

Therefore, *Ārsha* (divine) *Dharma* is not such that it has emerged out at a particular time slot, for a particular person or through one religious book. It is a dharma which has been tested and proved right in all the three dimensions of time that is past, present and future. However, which form of *Karma* or action can be considered as *dharma*, not that it is exclusive because of dependency on six factors- place, time, matter, *karma*, doer and *Mantra* but because it holds the dignity of variety of *Dharma*, hence, any action, being relative to six factors such as

place, etc. invariably has not been accepted as universally acceptable.

The reason given by the followers of a particular sect about their leaders that they were omniscient or they were devoid of any affection or malice or they being the messengers of God, their preachings are true for all the places- all the times- all the doers. This becomes a matter of controversy because the followers of a particular religion who are compiling the preaching of their promoter are still not devoid of affection and malice and are far from omniscience, direct or indirect touch of the Supreme Soul. Therefore, due to the evidence of the utterances of these followers despite considering the promoters having divine specialities, also have to be considered less knowledgeable and infected with worldly affections and malice.

Farsightedness, insight, vision beyond senses, understanding of other's emotions, vision of nano-matter, the vision of matters beyond place and time or

various kinds of super-natural senses, super-natural omniscience are considered to be evidences of contact with the Supreme spirit. But post inventions of modern equipment like telescope, microscope, radar, television, MRI, sonography etc, all the above qualities have come under suspicion and have helped greatly the growth of atheistic approach.

Therefore on this basis, as mentioned heretofore, it cannot be established that the preaching of any person, Messiah or any incarnation of God alone is Omni-acceptable or true for all time and place.

One interesting fact is also there that to spread and demonstrate their religious messages, such people with 'one religion for the whole world' have to depend on these equipment.

Whereas, to manufacture or use these equipment, no scientist or ordinary person ever had to depend on the religion.



Not only that but in the process of spreading the messages of their religion, these faithful preachers can be seen to act adversely to the preaching due to human deficiencies.

In such a situation "man is a religious living being or animal" in this definition, it does not become clear as to what the proportion of his religiousness, living beingness and animality is ? What is the percentage of religiousness and what is the percentage of animality!

आदमीयत इक था सवाब हज़रते आदमके सबब  
इब्लिसकी विरासतसे वारिस इन्सान ही न रह गये!  
मक्सदे दीनों-ईमां था इंसान बनानेका खुलूस  
आदमी दीनोंखुदाको शेतां बनाके बच गये!

I think you might have faced difficulty in understanding whatever I have explained above, I shall try to simplify this. So far as the matter of definition such as 'man is a rational, social, technical, political animal' is concerned, I have explained to you in quite a descriptive

form. Now let us review the definition of him being a religious animal.

Several religions accept the definition of a human as a 'religious animal', because they do not feel that there is any religious quality being expressed by the other living creatures. Now the question arises what religion they indeed lack in? you will say that they do not perform rituals – such as offering flowers to an idol, not praying to or worshiping any god or even not doing *Parikrama* (going around a deity). If you ask a Mohammeden about this, he will have quite a different assertion such as they do not go on a pilgrimage to Mecca, do not observe fast during the month of Ramdan, do not offer *Namaz* (Prayer). Now another question springs up that you too, are not observing the rituals of religions other than your own. The other is not following your religious rituals. If you are not going to church every Sunday, not performing confession, not receiving baptism, not offering prayer which is a part of their religion, then you are not a Christian. Different religions have different forms. Just see Sikhism. Singing

the Gurbani is religion. In *Pushtimarg* (the path of Grace), affectionate service to God is religion. To some, remaining hungry or undergoing hard penances is religion. Now note that no group of individuals is following the form of other religions but since we are human beings, we have taken it for granted that religion can have only this limited number of forms. But please understand that it is this 'Human-ego' which makes us feel that religions are those different forms only which we as human are following or observing and what the other creatures do, is not religion. Do we know everything? Is it not possible that the bird that chirps or the cock that crows in the morning or the cuckoo which is giving sweet notes, the peacock which gives a cheerful call in the rainy season, is praying to the Lord or calling its respective female partner. We cannot tell for sure about this. In the Church there is a custom of thanks giving. When the peacock gives a delightful call on the clouds thundering in the sky, just possible he might be giving thanks to the Supreme Spirit. But according to our form of religion, it (the peacock) is not performing religion. Under our human egoism we have assumed that whatever the

human beings perform is the only religion and whatever others do, is not religion.

Let me tell you one thing. Perhaps you too, might have read that once on the coast of America a child was drowned in the Atlantic Ocean. A dolphin happened to swim there. It saw the child, caught hold of it and put it on the coast. The dolphin had in its heart love for the child of a human being or it had the feeling of religion that the drowning child should be saved. Was it a life-saving boat? Did it have the glimpse of "I am the *Brahm* (अहं ब्रह्मास्मि)?" What was the feeling of those Dolphins? How should we comprehend it ? Did it save the child out of the feeling of religion? We think that since dolphin saved our child, it was really a very kind creature and contrarily if it had eaten up the child, we might have assumed that it was very cruel. Well brothers! Do you not eat up the fish? Don't you eat wheat? You eat wheat and regard it as your religion because "अन्नं ब्रह्मेति व्यजानात्" (तैत्ति.उप. ३।२), we regard the food we eat as quite right, but we regard the food eaten by someone else a cruel. If someone eats up some other one,



we do not have any objection but when the same one eats us up, we object to it. How narrow-minded human ego has made us, this is a true example of it. When the lion makes a goat his food, we do not feel this act of his as cruelty. But if he (the lion) attacks us for eating, it appears a great cruelty to us. But if the lion doesn't eat you, can we regard it as his kindness or his religion? Out of our human conceit we think that perhaps he has not yet been able to relish the human blood or flesh. Hence its taste has not developed in him. Just as the persons living in the northern India did not taste Idli-Dosa, they, therefore, do not eat them. Now only Udupi restaurants have sprung up all around. When they have tasted it, they started eating it. The Southern people have not tasted the Dal-Bati-Churma, and they do not eat it even now. Thus we think that perhaps the lion has not yet tasted human blood, when he tastes it, he would start eating up a human being. Now you decide whether eating a person is his *Dharma* or *Adharma* for him.

**(According to Indian sacred intellect definition of Man - the coordination of four objects - *Dharma, Artha, Kāma* and *Moksha*)**

In this context our sacred reflection or contemplation has had a very well-defined conception of its own, and that conception is benedictory conception of a *Swāstik*. Why do we call that benedictory mark as *Swāstik* (स्वस्तिक). “सुअस्ति करोति इति स्वस्तिक.” The benediction of that *Swāstik* has a grave meaning which can be interpreted like this. It has four hands, the first hand points to the second one, the second points to the third and the third one points to the fourth one and again the fourth one points to the first one. Every hand of the *Swāstik* directs towards one another. That very conception belongs to our four *Purusharthas*, the basic pursuits of human life. The Indian sacred reflection or contemplation does not like to define a human being as having a particular vice or virtue in him. But the humanity of a human being lies in the fact as to how he manages his *Dharma* (धर्म- righteousness), *Artha* (अर्थ-wealth), *Kāma* (काम- desires) and *Moksha* (मोक्ष- salvation or final emancipation). If they are well-managed,

you are a human being and you are behaving like a human being. But on the contrary if they are mismanaged, then you are lacking something in your humanity. This is an important thing to consider as to how you are adjusting your aforementioned four *Pususharthas*. Is *Swāstik* a representation of your adjustment of pursuits or is there any other method adopted by you. If the *Swāstik* is a way of adjustment, then it is said as *Purushartha* (पुरुषार्थ). In this context, lots of thoughts have been expressed and I would like to share them with you in the coming three or four days.

**(The first formula of management/ adjustment- ‘धर्मार्थकाम सममेव सेव्या’)**

First of all, if you examine some scriptural utterances, it will be altogether clear as to how much self-explanatory our concept about all this had been. As Sage (*Maharishi*) Vyas once said “‘धर्मार्थकामा सममेव सेव्याः यो ह्येकसक्तः स नरो जघन्य, द्वयोस्तु दाक्ष्यं प्रवदन्ति मध्यं, स उत्तमो यो निरतः त्रिवर्गे’” (महाभा.१.२।१६१।३८), Hence you should strive to strike a balance between *Dharma*, *Artha*, *Kāma* (duty or

righteousness, wealth and desires) or manage their proper proportions. If you cannot manage proper balance between them or if you get over-attached to any one of them, you may, consider yourself a human being but certainly you will be classified as a most abominable or heinous model of a human being “‘यो ह्येकसक्तः स नरो जघन्य, द्वयोस्तु दाक्ष्यं प्रवदन्ति मध्यं, स उत्तमो यो निरतः त्रिवर्गे’” (महाभा.१.२।१६१।३८). If you are well-versed in two *Purusharthas* instead, that is in *Dharma* (धर्म-righteousness) and *Artha* (अर्थ-wealth) or in *Dharma* (धर्म-righteousness) and *Kāma* (काम- desires) or in *Artha* (अर्थ-wealth) and *Kāma* (काम- desires), you belong to the middle category of human beings. “‘ स उत्तमो निरतः त्रिवर्गे’”. Mahershi Vyas ordains “I recognize him as the best one who is absorbed or engrossed and still manage all the three categories.” Please understand that this has been categorically said in reference to the path of attachment (प्रवृत्ति-मार्ग). There is a path of detachment also (निवृत्ति-मार्ग), just similar to a path of attachment. This has been one of the special features of the Indian prudence that we have never recognized any one religion or sect as the sole or exclusive emancipator or redeemer of the world. You may



refer to the *Gita*, you will see the judicious combination of *Karma* (Action), *Jnān* (Knowledge) and *Bhakti* (Devotion). Consult the *Tantra* (Mystical Formula), you will see that *Panchparva-Avidya* (पंचपर्वअविद्या-five varieties of ignorance) co-exist with *Panchparva-Vidya* (पंचपर्वविद्या-five varieties of knowledge) and that is “वैराग्यं सांख्ययोगौ च तपो भक्तिश्च केशवे पञ्चपर्वेऽति विद्येयं यया विद्वान् हरिं विशेत्” (त.दी.नि.१।४५) . This has been regarded as *Panchparva-Vidya* (set of five religious rites).

We never hatched an illusion or felt a divergent pulling that any one religion can claim to be the emancipator of the whole human race. We might be rational or irrational or even pagan or theistic but we never suffered from such an illusion or misconception. About religion this is our strong notion that “धर्मो रक्षति रक्षितः”, the real *dharma* or religion, what you can hold or staunchly observe. Contrarily, which you cannot wield, is not your *dharma*.

Let me give you a simple example. The scriptures clearly command that the *Brahamchari* (ब्रह्मचारी-a celibate) and the *Sanyasi* (सन्यासी- ascetic or a mendicant) can undertake begging. They can live on their begging from the standpoint of the *Varnashram* (वर्णाश्रम-four stages of human life). In olden times, the religious scriptures laid down that only a *Brahmin* (ब्राह्मण) had the right to own *Sanyas* (सन्यास- renunciation). After the birth of the Buddhism and the Jainism,, other class of people also started adopting *Sanyas* (सन्यास-renunciation). The scriptures had a serious view-point to ordain that the society engrossed in *Trivarga* (three categories- i.e. *Kshatriya*, *Vaishya* and *Shudra*) of the society, should not adopt *Sanyas* (सन्यास- renunciation). They should obey the path of attachment (प्रवृत्ति-मार्ग) and not detachment (निवृत्ति-मार्ग). The path of detachment, resignation from worldly affairs, should not be followed by people other than *Brahmins*. But if some human society was to discharge duties of the path of resignation from worldly engagements then they were provided the facility upto *Vanaprastha* (वानप्रस्थ- freedom from the abandonment of the world), but

not the exemption of *Sanyas* (सन्यास- renunciation). For this you may consult our ancient '*Puranas*' (पुराण- Hindu scriptures). When the kings were disillusioned with their kingdom and felt highly detached from the world, they adopted the way of complete abandonment from the world along with their queens. Such was the notion of the ancient scriptures. In the present times we are faced with greater confusion and can't say anything for certain. Today all of us have started talking about taking resort to *Sanyas* (सन्यास- renunciation). Well, the scriptural concept in this regard is quite clear and it is that the *Brahmchari* (ब्रह्मचारी- celibate) an ascetic must subsist on begging only. They must not cook food in their private household kitchen. Now these people misunderstand that all the scriptures have been written by the *Brahmins* (ब्राह्मण) alone. Hence they have written so and so for their sole benefit in all the scriptures. The scripture is not so callous towards anybody else as it has been towards the *Brahmins* (ब्राह्मण).

The scripture quite clearly states that if a householder *Brahmin* takes to begging, then first the

village, which allows alms to such a *Brahmin*, should be punished for assisting a thief before that culprit *Brahmin*. Thus a householder *Brahmin* is not allowed to beg for his subsistence. Hence there must be some reason for being written so in the scriptures. The scripture is sterner or more stringent towards the *Brahmins* (ब्राह्मण) than others. If the scriptures had been composed by the *Brahmins* themselves, they would have managed to provide in reservation for them. But the *Shastras* (Scriptures) have turned the *Brahmins* into a totally depressed and down-trodden class. They have been given only this exemption that if a *Brahmin* cannot manage food to eat and is obliged to remain hungry for at least three days, he can go a-begging. The scripture asks itself further "whether a *Brahmin* can take anything without asking for it or if somebody gives him something without asking for it?" "प्रतिग्रहं मन्यमानः तपस्तेजोयशोनुदम् अन्याभ्यामेव जीवेत् शिल्पैर्वा दोषदृक्तयोः" (भाग.पुरा.११।१७।४१). The *Shashtra* says "No! *Brahmin* (ब्राह्मण) cannot take anything in any situation other than the few prescribed. Is that not the culmination or climax of callousness ? If the society and the *Brahmins* do



not live upto that ideal, it is the intellectualism of our rationality. It is the tale of ours being rational, a tale of ours being social. But the scripture does not subscribe to this tale. The scripture ordains that you (the *Brahmins*) are not rightful to accept alms in any case not even if it is without asking. For this, only two vocations have been prescribed by the scriptures for you. (The *Brahmins*) One is performing the Yajnas and the other is preaching by acquisition of spiritual knowledge through constant study. Preach and propagate knowledge and *Satdharma* (सतधर्म- righteousness) and in return of this you can accept whatever honorarium or remuneration the beneficiary is willingly giving or offering. You can get or accept (not demand) even a hundred in remunerations instead of one. In reference to Raghu it has been stated “जनस्य साकेतनिवासिनस्तौ द्वावप्यभूतामभिनन्द्यसत्त्वौ, गुरुप्रदेयाधिकनिःस्पृहोऽर्थी नृपोऽर्थिकामादधिकप्रदश्च” (रघुवंश-५।११). You can accept as much as you wish, but live by your vocation and not by illegitimate vocation. About a *Brahmin*, the scripture has gone to the extent of saying that if you cannot live by your vocation for three generations, you are not a Brahmin in

true sense of the word. What can be more cruel towards a *Brahmin* than this restraint or restriction ! Had the matter been over here, the *Brahmins* (ब्राह्मण) could have pardoned the *Shastras* (Scriptures). The *Shashtra* further declares that how a *Brahmin*, who even follows his *Dharma*, can become a non-*Brahmin*. “अब्राह्मणस्तु षट् प्रोक्ता इति शातातपो अब्रवीत् (१) आद्यस्तु राजभृत्यः स्यात् (२) द्वितीयः क्रय विक्रयी (३) तृतीयः बहुयाज्याख्यः (४) चतुर्थो अश्रौतयाजकः (५) ग्रामयाजी स्याद् (६) षष्ठो ब्रह्मबन्धुः स्मृतः” (ऐ.ब्रा.३।५). In the elaboration of the above, it is clarified that although *Yajan* and preaching *Sat-Dharma* is a prescribed vocation of a Brahmin, still he who conducts more than the desired *Yâjan Karm* for living a luxurious life, without considering the right and due host or inviting the whole village and conducting a *Yajna* just as *Āchāryas* of modern *Vallabh Sampradaya*, cannot even be called a Brahmin, leave aside the story of Guru and *Āchārya*.

The *Brahmins* are being discredited in the present times by propagating that the scriptures have been written by the *Brahmins* for their own undue benefit and

influence. If they had been written by the *Brahmins*, Scriptures would have favoured them. But it is not so. What a callous treatment has been meted out to them by the *Shastras* (Scriptures)!

I am also a *Brahmin*. Many a *Brahmin* can be deflected from the prescribed norms. I, too, might have been so, but the question remains that the *Brahmins* never cancelled or decried the *Shastras* (Scriptures). This is their greatness. At the same time they don't say so. It is a different story, because the people in general wish neither to say nor to hear. Presently the religious discourses have become nothing more than a musical concert, because we, the preceptors preach only what you like to hear and you become accustomed to hear what we generally tell you. But the scriptural command in this respect is transparently clear. But we must understand clearly that why is it so? It is because the scripture wants to conduct a proper management of *Dharma* (धर्म- Virtue), *Artha* (अर्थ- wealth), *Kāma* (काम- Desire) and *Moksha* (मोक्ष- liberation). If such

a management is being carried out by a *Brahmin*, he is really a worthy, a meritorious *Brahmin*.

**(The second formula of management/ adjustment-**

**‘धर्मार्थकाममोक्षश्च....’)**

Hence Rishi Vyas professes in the scripture that in the path of attachment with the world “स उत्तमो यो निरतः त्रिवर्गे” and in the path of detachment or resignation from the world he lays down “‘धर्मार्थकाममोक्षाख्याः पुरुषार्थाः हि उदाहृताः चतुष्टयमिदं यस्मात् ...’” (विष्णु.पुरा.१।१८।२९). All these four *Purusharthas* (पुरुषार्थ- pursuits of life) are well connected with each other. They are not separate from one another.

It is the *Swāstik* (स्वस्तिक) of our four basic aims of human life, that is, *Dharma*, *Artha*, *Kāma* and *Moksha*. No *Moksha* should be repugnant to *Dharma*, no *Dharma* should contradict the aims of *Artha*, no pursuit of *Artha* should be contrary to *Kāma* and no *Kāma* should be contradictory to *Moksha*. “‘धर्माविरुद्धो भूतेषु कामोस्मि भरतर्षभ यै चैव सात्त्विका भावा राजसाः तामसाश्च ये’” (भग.गीता.७।११-१२)



Thus this was our notion of the four basic *Purusharthas* (pursuits of human life). It is immensely good for a human being to salvage his humanity by the strength of adjustment of these four basic aims of human life. If humanity in a human being, is well-developed, then it will lead to the liberation and rise of all the four classes of the Hindu community viz. The *Brahmins*, the *Kshatriyas*, the *Vaishyas* and the *Sudras*. If humanity did not rise in a human being and contrarily savagery comes up, it would be highly injurious to society. The percentage which I am talking about, is : 'Man is a rational animal' No doubt it is, but what about the percentage of animality in him ? If the animality got the better of humanity, the rationality would stand nowhere.

You might be or might not be aware of one historical fact that in America when it was medically proved that the use of tobacco and the smoking of cigarette give birth to cancer. Kennedy, the erstwhile president of the U.S.A. promulgated an ordinance with a view to banning the trade of tobacco for saving USA citizens from cancer.

But prior to that he had for himself accumulated such a big stock of tobacco and cigarettes as could have never run out until his whole life time. This was the mockery of a good intention. On the one hand you are imposing restriction or ban and on the other hand you are violating the same for the gratification surreptitiously of your bad habit. This is not the management of *Purushartha*. It had been the height of nonsense and negation of the ban indeed. You ban others while you keep a big stock of the same improper thing for your own use, thus putting your rationality to most unholy use. There is nothing bad in being rational but it is highly undesirable to misuse rationality in this manner.

I recently heard a story that an orator was sermonizing against non-vegetarianism and he shook the audience to the core. After the religious discourse when the dinner commenced, he had non-vegetarian items in his dish. Upon this, a press reporter present there asked him, "Only recently you gave such an effective discourse against the consumption of non-vegetarian diet and re-

counted its harms from the moral, ethical and hygienic stand point and the whole audience was deeply influenced by your discourse and now you yourself are contradicting yourself by consuming non-vegetarian victuals." At this the sermonizer replied, "Dear Friend, I have only recounted the harmful disadvantages of meat-eating. So, far as I am concerned, I do eat meat. Had you questioned me then and there about my personal self, I would have told you the truth. But you did not ask and hence I did not tell." Now this betrays or exposes the hypocrisy of the sermonizer. What a horrible hiatus or lacuna between his public and private life! How deplorable! Certainly this is not the adjustment of *Purushartha*. All of them do exist there but their reciprocal adjustment is piteously missing. This is not the way to manage aforementioned four basic pursuits of human life i.e. *Dharma*, *Artha*, *Kāma* and *Moksha*. The management should be in the form of *Swāstik*. That is, every negation that you are following, should be a part of your conduct and the conduct that you are practising, should express your forbidding or negative rule. The disharmony between the word and deed creates

controversy and that means that the coordination could not well be achieved. Venerable Vyas, therefore, states, “धर्मार्थकाममोक्षाख्याः पुरुषार्थाः हि उदाहृताः चतुष्टयमिदं यस्मात्”

### (The Third Formula of Management-

“परित्यजेद् अर्थकामौ...धर्मं चाप्यसुखोदकं...परित्यजेत्)

One more great thing has been said by *Yajnavalkya*, “परित्यजेद् अर्थकामौ स्यातां धर्मविरोधिनौ धर्मं चाप्यसुखोदकं लोकविकृष्टमेव च” (मनु.स्मृ.४।१७६), About those *Artha* and *Kāma*, *Yajnavalkya* says “परित्यजेद् अर्थकामौ स्यातां धर्मविरोधिनौ” Any religion will support this but see the speciality of our Indian prudence, “धर्मं चाप्यसुखोदकं लोकविकृष्टमेव च” Our Maharishi can boldly say so, Viz. the *Dharma* (धर्म) which is a destroyer of your *Artha* (अर्थ) and *Kāma* (काम), should be deserted. “परित्यजेद् अर्थकामौ स्यातां धर्मविरोधिनौ धर्मचाप्यसुखोदकं लोकविकृष्टमेव च”

### (The fourth formula of management-

According to your capacity follow and perform rituals of  
*Dharma Artha and Kāma*)



The four *Purusharthas* are your strength. You should follow them and should not try to destroy them. “ब्राह्मे मुहुर्ते हि उत्थाय चिन्तयेद् आत्मनो हितं, धर्मम् अर्थं च कामं च यथाशक्तिः न हापयेत्” (याज्ञ.१।११५). The time just before the sunrise you should get up and reflect over the soul development or self elevation and after the sunrise, keep employed in the discharge of the three categories of the *Purusharthas*. Well, this is an art of living your life honourably, a life style which our sacred prudence or wisdom explains to us. Just see this is the adjustment, this is the management. How finally our sages managed our *Purusharthas* and what their insight was, it is to be taken note of. Well, today the situation has turned into a contrary direction. T.V. shows keep going on until into the late hours of night and consequently nobody can manage to get up early before sunrise. That is a different story.

**(*Purusharthas* (pursuits)= The expectation or the divine necessity of beholding the human body)**

One thing which should be noted about this is how our seers and sages are composing the basis of this

appropriation. Often when we explain *Dharma*, *Artha*, *Kāma* and *Moksha* as the *Purusharthas* that these are four types of desires of *Purush*; Really speaking here the ‘*Purush*’ or human person does not stand in the sense of a physical being. Rather it is used in the sense of soul or spirit. The scripture states that the whole physical body is a ‘*Pur*’ (a town/city). The one who lives or sleeps in that ‘*Pur*’ is a ‘*Purush*’ (a living soul). Here the term ‘*Purush*’ has not been used in the sense of a male or a female. Hence whoever lives in this town of physique with nine gates “नवद्वारे पुरे देही” that living soul is *Purush*. And these ambitions and desires which exist in that *Purush*, the individual soul is *Purushartha* ?

It is well described in Ayurveda that “सर्वे रोगा हि जायन्ते वेगोदीरणधारणात् न वेगं धारयेद् धीमान्”. Suppressing as well as exciting or stimulating one’s instincts is ruinous. Let us consider with reference to “अति सर्वत्र वर्जयेत्” that is, both suppressing justifiably and stimulating artificially are fatal to individual.

I would here refer to our *Pushtimarg* (पुष्टिमार्ग- path of Grace) relevantly. You may eat the different fried delicacies in the name of an offering made to a deity. But what to say of the adverse effect it will bring about or cause you diabetes or the cholesterol. About a hundred years back a poet, Mohanlalji, had very beautifully summed up this.

रोग गयो भक्तिको भूख लगी जोरनतें  
खायवे लगी अब दूध माखन मलाई है.  
मोहनथार बूंदी मठरीको पथ्य मिल्यो  
मोटी भयी खूब झट धोंद छिटकाई है.  
ब्रह्मसंबंध चूर्ण पाचक अजीरणको  
दियो वल्लभकुल कछु सेवा न बतायी है.  
धरन लगे भेंट जन शरणमें आय गये  
पुष्टिभक्ति बढ़ी नाही हृदरोगिता बढ़ायी है.

Hence Ayurveda has forbidden the unnatural stimulation or artificial suppression of any instinct as doing so, will be highly fatal to the individual soul.

**( Four *Purusharthas*: *Dharma* linked to *Satva*, *Artha* to *Raja*, *Kāma* to *Tama* and *Moksha* to *Aatman*)**

'*Purush*' means who lives in '*Pur*' (town or body). What is the nature of this *Pur*? This *Pur* (Individual soul) is subjected to three attributes of *Sattva*, *Raja* and *Tama*. The three categories *Dharma*, *Artha* and *Kāma* are related with above three attributes in the following fashion. The *Dharma* (धर्म- righteousness) belongs to *Sattva* (सत्त्व - the attribute of purity and goodness), the *Artha* (अर्थ- wealth) belongs to the quality of *Raja* (रज- The attribute of scatterbrained or wavering-mindedness) and *Kāma* (काम- the pursuit of Desire) represents the attribute of *Tama* (तम- the quality of darkness or ignorance.). Thus this '*Pur*' bound by three human attributes (that is our body), is closely related to *Dharma*, *Artha* and *Kāma*. The soul is without attributes. It is beyond these human qualities. In this sense the salvation (मोक्ष) is also a *Purusharath* (pursuit). There is one notable thing; the body without soul and soul without body cannot be a human entity. Such a situation can only be of a ghost, or a demon or of a god. But the human entity is such that inside its body ('*Pur*')



bound by the three human attributes or qualities (Of *Satva*, *Raja* and *Tama*) resides an entity (soul) quite free from these three qualities. The being of *Atman* attributeless is not dependent on your philosophical notions of considering or not considering it existing after death. The story of *Atman* being attributeless starts when you develop a capacity to start witnessing the miscellaneous defects such as anger etc. within you emerging due to these attributes as a separate individual.

But should that entity of *Nirgun Pusrush* (*Atman*) be untouched of aspirations? It can well be illustrated by a comparison. Think of the municipality. The city municipality expects something of you and some facilities are provided by the municipality to you. In return you give some facility to the municipal council. In similar way, what will the *Purush* (*Atman*) do? It will inspire the *Pur* or body for getting *Moksha* (deliverance) and what will that 'Pur' do? It will inspire that '*Purush*' (*Atman*) to remain engrossed in the *Dharma*, *Artha*, *Kāma* and thus when they become one then they are not harmful to each other

but they become complementary to each other, “धर्मार्थकाममोक्षाख्याः पुरुषार्थाः हि उदाहृताः चतुष्टयमिदं यस्मात्.” Then all these four pursuits or *Purusharthas* form a quartet, which is described as the *Purushartha* in the form of a human entity and thus our sages nursed a very lofty imagination of its management. In the present times a number of paths have come into existence. There are some persons who keep inciting us by stressing that life's ultimate goal is 'going to heaven', achieving paradise and getting final salvation. Due to all these lucrative messages our basic message given by the scriptures to live a well-managed life has been forgotten.

Once I was performing a religious discourse in Kishangarh. One of the audiences got offended with me at my assertion of Lord Krishna's exclusive devotion “Why are you exclusively talking about Lord Krishna and not about Lord Shiva.” I answered, “Brother, I am a devotee of Lord Krishna, hence I have said so about Lord Krishna only. I don't advise you to go against Lord Shiva's devotion. I would say if you are a devotee of Lord Shiva

then become exclusively devoted to Him. I am a devotee of Lord Krishna and will remain exclusively devoted to Him." He then spoke, "Such a discourse of yours causes pain in the heart of devotees of Lord Shiva." I said "Friend, you are not feeling any pain in your heart" He said, "No, no how can you say so ? I am very unhappy in my heart." At this I told him, "Well, if you are really unhappy, then don't go to your house. Go directly to Kailash where Shiva resides." He got up and made his way direct to his house. The reality is quite the otherwise. The devotees are indeed not very seriously concerned with their respective adorable deities, be it Lord Krishna, Lord Ram, Lord Shiva or Allah. Only they want to quarrel with each other.

Their ultimate object is to wrangle in vain or to make a scene to prove that they are rational animals. This is the seamy side of human nature. In such skirmishes the existence of rationality is only ten percent (10%) and animality exists ninety percent (90%), which keeps rising or erupting every now and then and it is not contented. We therefore, make our religion also an effective weapon of

fighting instead of living together peacefully. Is this not our mentality to crush or kill others and in this evil deed of argumentation and altercation we strive to associate even *Dharma*, *Artha* and *Kāma* indiscriminately with all this. Even we turn *Moksha* (salvation) also into a point of altercation by arguing and emphasising that it is our religion that opens the path of salvation and not yours. Well, think over this seriously. If you quarrel like this, then would you get salvation or will you get fight? If we give precedence to our own religion over the others and start thinking that we are the only liberators or saviours of the world, God has given sole right or contract to us only for salvation, then such a proposition will neither endow you with salvation, nor will it let any other achieve salvation. You are only trying to bully others. All the religions are unfortunately pregnant with such an evil tendency. The main cause of all this is that we have miserably failed in bringing about a well-balanced appropriation of *Dharma*, *Artha*, *Kāma* and even *Moksha* wisely.



The greatest need of the present day is to establish adaptation of all these four basic pursuits of human life. But the question is why should we manage this? What is the esoteric secret of this from the point of view of our sages and seers? Because we are pregnant with three spontaneous human attributes, because of being equipped with these three qualities, we nourish a certain amount of purity and goodness (*Sâtvik Vritti*) in our inner self, and due to this tendency, we have to live by *Dharma*. We are also governed by *Râjas* tendencies and because of this we have to fulfil our tendency of *Artha* and we have within us the attribute of *Tama*, hence we have to perform to gratify this tendency of *Kâma* (desires). If there is disharmony between all these attributes, it will lead to our ruination- our devastation. We are not merely a 'physique' or ghost or a demon. We must be aware of the great fact that inside this body resides an entity called 'soul (*Nirgun Jeevatma*)' quite free from three attributes and we have to live life for it as well. When we have to live for all the four above, then we shall have to manage all these four basic pursuits of human life or *Purusharthas*, then we will have to

bring about an effective adjustment of these basic aims or *Purusharthas*, that is *Dharma*, *Artha*, *Kâma* and *Moksha*. Then and only then this creation of God will be comfortable, pleasurable and auspicious for all and sundry. Otherwise this creation being intrinsically pretty will become inauspicious, un-pleasurable and ugly.

**(The Fifth Formula of management - “धर्मार्थकाममोक्षाणां निमित्तानि अविरोधतः”)**

The Bhagwat therefore, legislates that “धर्मार्थकाममोक्षाणां निमित्तानि अविरोधतः” (भाग.पुरा.३।७।३२) viz. all these four basic aims should not be self –contradictory. In what proportion will they become contradictory, the Bhagwat presents a very pretty context to corroborate this necessity of adaptation. The Lord commanded Prachetas to give birth to creation. Soon after receiving God's command they (Prachetas) landed down on the earth to observe the situation. They found that the whole earth was profusely overgrown with trees. Thus there will be no room for the creation to reside. Consequently they consigned all the trees to fire. Then God appeared and told them, "I

asked you to give birth to creation and not to burn down all the trees." At this the Prachetas replied, "If we do not arrange for the plains, where shall we be able to settle the creation?" Then the Lord explained to them a momentous fact, "Try to understand that your life is interdependent. If all the world of fauna became extinct, you too, will face extinction ‘‘अहस्तानि सहस्तानाम् अपदानि चतुष्पदां फल्गूनि तत्र महतां जीवो जीवस्य जीवनम्’’ (भाग.पुरा.१।१३।४६) viz. every creature is the giver of vitality to the other creature". Thus every creature depends on every other creature for the sake of its existence. If you take interdependence as your faith, you will come into existence like this and will be able to develop and grow. If you hatch a feeling of destroying others, be assured that you yourselves, too, will be destroyed. If you take all such things into consideration, you will come to know how seriously and profoundly our seers and sages have contemplated over the reciprocal adjustment of *Dharma*, *Artha*, *Kāma* and *Moksha* but we have now, totally dismissed all that seriousness from our mind. How tragic indeed !!!

(‘‘यथाशक्ति न हापयेत’’ – **depending on ability, one should live all four pursuits without negligence**)

I am not saying all this as a criticism of any religion. I simply wish to bring you round about the human frailty. Whichever may be the religion or sect you own or profess, but there should be well-managed adjustment of all these four great basic aims of life. Maharshi Vyas says ‘‘यथाशक्ति न हापयेत’’ you should not neglect it as far as possible depending on your capability. Strive to accomplish or accommodate or maintain it. Its maintenance will naturally continue to develop and as such your inner strength too will increase. Once I had a problem in my knee and a time came when it became extremely difficult for me to walk even two steps forward. But I gradually tried to walk again. Now I can easily walk four-five miles. The doctors kept advising me to have the knee replaced but I had been resisting their advice. But when I mustered courage, I managed to regain my lost strength and now I can easily walk four-five miles. ‘‘युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु युक्तस्वप्नावबोधस्य योगो भवति दुःखहा.’’ (भग.गीता.६।१७) It means, Yoga, which rids one of woe, is accomplished only



by him who is regulated in diet and recreation, regulated in performing actions and regulated in sleeping and waking. But when your diet, your diversion, your actions, your sleeping and walking become improper or disproportionate and irregular, it causes the erosion of your strength and eats into the very vitals of your body. But there is no cause of anxiety. Try again and again, it comes back. Just see, when I strove to walk, my knee stopped paining.

It should be understood that for any reason what-so-ever may be, our strength gets eroded, we should not get perplexed and disappointed and need not nourish a feeling of guilt in any way whether it may be about *Dharma*, *Artha*, *Kāma* and *Moksha*. What is needed, Just start putting a little effort. Start it, based on your capacity. In this reference I quote here a relevant piece of Bachchan's poem which I can never forget-

“इन चिकने ताजे नये हरे पत्तोंके साथेमें सुमने!  
 फिर प्यार नया हो सकता है .  
 हर दंत समयका जो लगता मानो विषदंत नहीं होता,

दुःख मानवके मनके ऊपर सब दिन बलवन्त नहीं होता.  
 आहें उठती आँसू झरते, सपने पीले पड़ते लेकिन,  
 जीवनमें पतझड़ आनेसे जीवनका अंत नहीं होता.  
 इन चिकने ताजे नये हरे पत्तोंके साथेमें सुमने !  
 फिर प्यार नया हो सकता है...”

We should remain engrossed in endeavouring according to our ability. Our Indian prudence forbids us to be eclipsed in guilt-feeling or erosion of strength at every step, because the *Brahmin* who performs *Sandhya* (reciting a *Vedic* Hymn as a prayer in the morning or evening), daily says : “मन्युः अकार्षीत् नाहं करोमि, मन्युः करोति, मन्युः कर्ता, मन्युः कारयिता. एष ते मन्यो मन्यवे स्वाहा” (महा.नारा.उप.१८।३) कामो अकार्षीत् नाहं करोमि, कामः करोति कामः कर्ता, कामः कारयिता एष ते काम कामाय स्वाहा.” (महा.नारा.उप.१८।२) "The love can again assume novelty under the umbrella or protection of these smooth, fresh and new green leaves" meaning thereby that we need not make confession for absolution before anybody but making confession before one's own self connotes that whatever radical or adverse action we have undertaken, we console and cajole

ourselves with one simple sip of water from the palm of our hand so that we may be purified by doing so, as said, “आपः पुनन्तु पृथिवीं पृथिवी पूता पुनातु माम्, पुनन्तु ब्रह्मणस्पतिर्ब्रह्म पूता पुनातु माम्, यदुच्छिष्टमभोज्यं यद्वा दुश्चरितं मम, सर्वं पुनन्तु मामापोऽसतां च प्रतिग्रहं स्वाहा” (तैत्ति.आ.१।१०।२३ ) “अत्याशनादतीपानाद्यच्च उग्रात्प्रतिग्रहात् य(त)न्मे वरुणो राजा पाणिनां ह्यवमर्शतु सोऽहमपापो विरजो निर्मुक्तो मुक्तिकिल्बिषः नाकस्य पृष्ठमारुह्य गच्छेद्ब्रह्मसलोकताम्” (तैत्ति.आ.१०।१) This we daily perform in our *Sandhya*, that if that strength has eroded due to some improper or irregular diet or diversion, we need not implore sycophancy before anybody. Rather you are called upon to be engrossed again in *Dharma*, *Artha*, *Kāma* and *Moksha* and bring into action that *Swāstik* as explained to you earlier. If that *Swāstik* could be observed in the real sense, then there will be an accretion of adjustment and contrarily if that *Swāstik* got fragmented, if even one of its hands got fractured or got unnecessarily longer, it will definitely lead to confusion or great muddle and this muddle will spread itself uncontrollably.

### ( Devotion or *Bhakti* is also fifth pursuit )

Hence Mahaprabhu Vallabhacharya ordains “The notion of *Dharma*, *Artha*, *Kāma* and *Moksha* had been established in other Hindu scriptures like *Shruti* (श्रुति), *Smriti* (स्मृति) and *Puranas* (पुराण) but for the first time Bhagwat laid down that there is one more *PurushArtha*, the basic pursuit of human life – the fifth one – and it is *Bhakti* (Devotion). *Bhakti* is the fifth momentous fundamental *Purushartha*.

Now, the question arises that we have seen ‘*Pur*’ (town or body) bound by the three human attributes (*Satva*, *Raj*, *Tama*) and we also saw the soul or spirit residing inside that ‘*Pur*’. Then where is the source of the *Bhakti* (Devotion)? What else can exist other than these two? Where do we search this source of Devotion ? Just as this body is the source or place of the origin of *Dharma* (धर्म), *Artha* (अर्थ) and *Kāma* (काम) , similarly our soul is the basic source or place of the origin of *Moksha* (मोक्ष). Then where does the source of devotion exist? When Soordasji supplicated sheepishly before Mahaprabhu Vallabhacharya



with this verse, “मो सम कौन कुटिल खल कामी” “हों पतितनूको टीको” that is, none else can match me in meanness, wickedness and passion – blindness .... I am the ring leader of sinners, Mahaprabhu Vallabhacharya reacted like this; “सूर हवे के काहेको घिघियात हे, कछु भगवल्लीला गा” Why should you, being a Soor or warrior, beg piteously like this. Instead, sing something about the divine sports of the Lord”. Thus treat this whole universe or creation as a divine sport. If you sight this from the angle of vision of a devine sport, you will cease behaving like a sycophant and thus your supplication will come to an end. When you don’t look at it as a divine sport and when you look at it with the effect of the desires of self commitment, you unnecessarily promote your egoism to a great degree as has been supported by Ayurveda “सर्वे रोगाहि जायन्ते वेगोदीरणधारणात्” meaning thereby that all the ailments are caused by your emotive behaviour. When your egoism erupts, you forget a great fact that in this physique of triple attributes dwells a great soul- the Supreme Spirit quite beyond these three qualities.

**(The unification of three attributes and the soul is  
'Aksharabrahm')**

The Lord ordains in *Gita* like this ; “क्षरः सर्वाणि भूतानि कूटस्थो अक्षर उच्यते” (भग.गीता. १५।१६) and within this *Akshara* “तद्धाम परमं मम” (भग.गीता. १५।६). All that which exists is perishable and in it one who is seated at the top is Imperishable and “क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु” (भग.गीता १३।२). If you see there, it will appear “प्रकृतिं पुरुषं चैव विद्ध्यनादी उभावपि” (भग.गीता. १३।१९). Both the matter (*Prakrati*) and the soul (*Purush*) are eternal. But one, who knows matter (*Prakrati*), only knows Me as well in one form or the other and one who knows the soul (*Purush*), he too knows me in one form or the other. Hence the knowledge of matter and soul are both My knowledge itself. Thus when we strive to find out the unification point, the *Leela* (Sport) gets revealed, meaning thereby that appearance of perishable (क्षर) inside the Imperishable (अक्षर) is not phantasmal (मायिक), is not ignorance. It is the stage representation of the deeds of the Divine Incarnation, that is Imperishable *Leela* in which appears the perishable.

We are confounded at how the perishable(क्षर-*kshar*) is born of the Imperishable(अक्षर-*Akshar*). *Akshar* means that which is never subject to decay and *Kshar* means that which is decadent. The decadent can never be Imperishable and the *Akshar*, that is, the imperishable can never be subject to decay. But can God or the Highest Spirit can not be both perishable and imperishable? Had it not been the case, then we must understand one simple fact that from the point of view of modern science this earth is impregnated with *Aakash* (ether), *Vayu* (Air), *Agni* (Fire) and *jal* (water) and the earth owes its existence to Sun where all these elements are totally absent. Then where have all these appeared from? The scientists themselves say that the ether, the air, the fire and the water which are the constituent factors of this world, have appeared from the Sun but the Sun is absolutely devoid of them all. Does it mean that it is simply a delusion ? No, it is not really a delusion. The form in which these elements are present in the Sun, it is quite possible that these elements separate themselves from the Sun. The Upnishad says, "द्वितीयो मे आत्मा जायेत"

(बृह.उप.१.१२।४), My soul should appear in another form and as soon as the other form appears, the Plasma form of the Sun is no more in front of us. Now we have the earth , the air, the ether and the fire before us. In the Sun, there is none of them where as we are getting all of them here in this world because of the Sun itself "तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि, धियो यो नः प्रचोदयाद्" (त्रिपुरा.उप.१.१९). The Creator who is the motivator of our intellect or prudence, in fact He is the one who is not only the inspirer of prudence alone, He is the creator of this. A plasma form is the father of this diversity. That which is the cause of these four elements, is really not the possessor of them. Its non-being is invisible to us but if it had not been in its subtle form, how would it be possible for it to appear in its gross form? Hence the Lord says; "यस्मात् क्षरम् अतीतोऽहं, अक्षरादज्ञपि चोत्तमः अतोस्मि लोके वेदे च प्रथितः पुरुषोत्तमः" (भग.गीता.१.५।१८). Since I am beyond perishable Matter (*Kshar*) and superior to the imperishable soul (*Akshar*), hence it is that I am known in the world as well as in the *Vedas* as the Supreme Person. Where is that *Purushottam*, the supreme person. *Upnishad* too, has been



subscribing to it ; “यः पृथिव्यां तिष्ठन् पृथिव्यः अन्तरो यं पृथिवी न वेद यस्य पृथिवी शरीरं यः पृथिवीम् अन्तरो यमयति एष ते आत्मा अमृतः” (बृह.उप.३।७।३). The one who is hidden inside you in the same way as those four or five types of *Mahatattva* (the Intellect or prudence element) of this world are hidden in the plasma state of Sun. They were there in the form of manifestation or perception and on the earth they revealed their true form. Similarly the variety of the perishable and the imperishable lies hidden in the Supreme Person and the maxim of the Upnishad “एकोहं बहुस्यां प्रजायेय” (I am one but reveal Myself in innumerable forms). From this *Mantra* of our scriptures (Upnishad) , the diversity of this world can be explained. That diversity has mushroomed here from the One.

**(According to Sri Bhagwat and Sri Vallabhacharya, Devotion is also a *Purushartha* (pursuit), therefore in our sect, the one who manages all the five i.e. *Dharma, Artha, Kāma, Moksha and Bhakti* is a real Human Being)**

His appearance assists our sense or perception of the Divine sport or *Leela* (लीला) and in that

comprehension of sport is hidden the mood of devotion somewhere or the other. About this ShriVallabhacharya says that we need to manage this basic aim of human existence also. We must be careful or vigilant about the fact that the devotion (*Bhakti*) and the other four *Purusharthas* should not be reciprocally contra-distinctive of each other. If we are able to make a fair adjustment of all these five objects, we have maintained a fine balance of our diversity which reveals itself in the Supreme Person in the primary maxim. In the initial stage we must well comprehend this fact.

The Bhagwat places a very nice concept before us: “सत्त्वं रजस्तम इति त्रिवृदेकम् आदौ” all these attributes are fundamentally one. “सूत्रं महान् अहम् इति प्रवदन्ति जीवम्” (भाग.पुरा.११।३।३७) means that with a combination of *Sutra*, *Mahān* and *Aham* it becomes *Jiva* “ज्ञानक्रियार्थफलरूपतयोरुशक्ति” And what happens because of these both? The knowledge, action, their meaning and their result appears in different powers “ब्रह्मैव भाति सद् असद् च तयोः परं यत्” (भाग.पुरा.१२।३।३७). But in all these elements,

what is being reflected, is only *Brahm*, *Brahm* and only *Brahm*. “ब्रह्म ते ब्रवाणि इति” (बृह.उप.२।१।१) “मा अहं ब्रह्म निराकुर्या, मा मा ब्रह्म निराकरोद्. अनिराकरणं मे अस्तु. तद् अनिराकरणं मे अस्तु” (केनोप.शां.पा.). The root of *Bhakti* (Devotion) is manifested here. According to Mahaprabhu Vallabhacharya if *Bhakti* (devotion) is the fifth *Purushartha*, then its inner meaning does not lie in operating Havelies (temples), it does not imply in the discourse of Bhagwat, its main aim does not lie in collecting funds for religious rituals but if its principal sense exists anywhere, it is in this form of the *Brahm* “एकं रूपं बहुधा यः करोति” (कठोप. २।२।१२), in this rests the main basis of the Devotion (*Bhakti*). Mahaprabhu Vallabhacharya wants to lay the foundation of the Devotion here and only here.

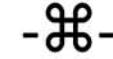
I expect you to grasp all this. It is good that we are the followers of *Pushtimarg* (the path of Grace). It is our good luck indeed. But when we shall lay the foundation of our piety or devotion (*Bhakti*) in this *Brahm* (ब्रह्म), then and then only we shall be able to keep our *Pushtimarg* (path of Grace) healthy. Otherwise we may pose to be the

followers of *Pushtimarg* (the path of Grace) outwardly but that *Pushtimarg* will not be a part of our life in the real sense of the word. *Pushtimarg* (the path of Grace) is dying somewhere within us. Hence the greatest need of the present time is to consecrate the devotion of *Pushtimarg* (the path of Grace) in the *Brahm* Himself. Whatever query you have, do ask me without any hitch or hesitation, I do not appreciate the single track movement. I repeat this in every religious discourse of mine that I wish to answer the questions, because “तद्विज्ञानार्थं स गुरुमेव अभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम्” (मुंडक.उप.१।२।१२). Without probing a question, it is not possible to answer, and I even do not know whether you have some inquisitiveness or not. It is quite possible that I keep delivering my discourse and you keep sleeping all through. More often than not, in my discourse, the listeners plunge into sleep. Once I was anxious to know as to why it happens and I listened to my own discourse, the result being I, too got plunged into deep sleep. But that is my compulsion. I do not want that all of us should go to sleep. I want that the voice of Mahaprabhuji should become the cause of our awakening



“उत्तिष्ठत जाग्रत प्राप्य वरान् निबोधत” (कठोप.१।३।१४). If you put any question in this regard, it will give me heartiest gratification and whatever I have said I shall feel that some communication has taken place otherwise it would be one way traffic. When the traffic is heavy, the movement of vehicles grows one-way, but when the traffic is light, both ways can work. Now it all depends on your sweet choice whether you like it to be single track or two-way. If you ask questions, it shall be my greatest pleasure. I should tell you one thing from my side that no question is wrong. In its reply lie hidden both the possibilities – one right and the other wrong. Question is at last a question. It is neither right nor wrong. Once in our seminar one, Prof. Mukharjee had asked this question, "What do you want us to speak ? I replied, "Our admirers are very many. We expect you to criticize us so that we understand clearly what we have understood from our subject." I am brought up in a sort of discipline which admits of criticism favourably. I feel criticism like sauce with a dish of snacks . As the dish of snacks does not give good relishment without sauce, so also my tenet or creed does not give me desirable relish

without the sauce of criticism. So, you can put a question for the sake of criticism or put a question out of inquisitiveness or curiosity. It all depends upon you. If you don't have any question to ask then let us declare the session closed and defer it after singing the devotional song, for the other day.



## CHAPTER :2

### (Questions and Answer)

As I told you yesterday that the pattern of our discourse are four *Shlokas* (verses). We shall commence our deliberation after reciting them. Let us first recite in unison those four *Shlokas* (verses).

Yesterday, I was slightly disappointed as I thought that why there was no response from you but today I am extremely excited as I have received a number of questions. Some questions have come from other cities also.

Q. The three *Gunās* (attributes) of *Satva*, *Raj* and *Tama* are nature born. The *Nirguna* (निर्गुण-attributeless) comes up from *Jivātma* (individual soul). Is then the subtle-body (सूक्ष्म-देह) also without attributes or qualities? Kindly explain.

Ans. Yesterday I explained the structure of the mind citing various examples of R-complex, Limbic system, Neo-cortex and also their functions. Modern neurologists, through morphology of brain waves, are trying to search the nerve centre of activities. According to them the first layer of the brain is R- complex. They may have different words for these functions but the same thing has been narrated in our scriptures also.

According to our religious scripture Bhagwat, consciousness (चित्) occupies the first place and this has been regarded as *Sâtvik*, sacred or pure (सात्त्विक). That which they call R-complex, is the internal abstruse structure of the brain wave. Inside that obscure structure exists awareness, but not the emotions. When there is awareness without the emotion, we call it, “सत्त्वात् संजायते ज्ञानम्” (भग.गीता.१४।१७). In Bhagwat that has been termed as purely pious consciousness. On top of that consciousness, there exist ego (अहंकार) and the mind (मन), full of resolutions and vacillations. Now please understand carefully the following point. Self-awareness and



awareness of others, awareness of action or that of the subject and all its possible variations, are called vacillations (विकल्प). Whatever I can do or 'I have to do it', such a firm resolution is regarded as the function of psychic element (मन). Whatever work we are doing, the resolutions (संकल्प) and vacillations (विकल्प) in that work, are related with only external things. Generally, 'vacillation' (विकल्प) can be defined as the form of thought inside our inner-self about external thing. The action which appears outwardly, its thought about form is defined as 'resolution'. 'I have to eat food', 'I have to sleep', 'I want to walk' or 'I have to wake up'- all these are resolutions. Thereafter we actually sleep, wake up or even walk. After that come the vacillations. If there are two alternatives available in front of us for anything, then it is known as vacillation. For example see this piece of paper. In this paper whether a question has been asked or has not been asked. If asked, this is one oscillation and if not asked this is another oscillation. When in our mind we have two types of conceptions about a thing, it is called vacillation or altercation or oscillation. Just note awareness about oneself and awareness about the

subject, this is first level. The next level is the form of our intellect. In our culture, we recognize the foursome or aggregate of mind (मन), intellect (बुद्धि), consciousness (चित्त) and ego (अहंकार), as internal instruments or inner-self (अतःकरण) and this aggregate of four concepts has the inclusion of the three modes of nature, viz.; the *Sātvik* (purity), or *Rājas* (passions) and the *Tāmas* (ignorance), exactly in the similar fashion as the brain scientists of the modern times state that awareness is the chief occupant in the R-complex, but there the emotionality is absent. Thereafter emotions are present in its upper layer. Thus awareness is *Sātvik* "सत्त्वात् सज्जायते ज्ञानं" as we believe. And as the Lord ordains in the Gita "काम एष क्रोध एष रजोगुणसमुद्भवः, महाशनो महापाप्मा विद्भि एनम् इह वैरिणम्" (भग.गीता.३।३७). The emotionality or sentimentalities of the Desire and Wrath are *Rājas*- born, and the Limbic system which is above the R-complex is also *Rājas*-born but it is the *Tāmas* state of mind, born of the *Rājas*. And the action is born of ego (अहंकार) or mind (मन). Both Bhagwat and Gita regard it as *Rājas*. Why so? It is because *Rājas* is free from imbecility (मूढता) as well as stability. *Rājas* means, to

be fickle or inconsistent. It never remains steady on any point of view. When we examine the form of our resolution, the oscillation, our ego, we come clearly to the conclusion that the quality of *Râjas* is becoming evident. When I was delivering my discourse on *Sarvottam*, I said one thing to the listeners and you yourself can experiment this; it was that our intellect is much wiser than that we think ourselves to be (Prudent), and our heart is much more idiot than what we actually are. You would ask me 'What is its evidence ?' If we start thinking we would not be able to understand that how our intellect can be wiser than us or how our heart can be more foolish than us. But if you conduct an experiment which is very simple you shall come to know all about. For example write any one word as 'road' or 'garland of flowers'. Thereafter write another word associated with it, then write another word associated or connected with this latter word and then keep on repeating this process for about a few hours. You will see that you have been able to write thousands of words, you will not be able to know when such a large ocean of words got filled in your brain and when were they downloaded. You do not know all this

but your brain does know it that this particular word is associated with this and that one connected with that one. But if I ask you suddenly you cannot tell me but our brain has all these messages or information. In this sense our brain is wiser than us.

Now, let us talk about the heart. We sometimes feel that "should we perform all those resolutions and alternations which are rising in our mind?" The intellect forbids doing so because there may be something fishy in it. But the heart compels us to do so in secrecy. "Who is there to watch all this? Why not try at least once? Even God is not coming there to watch all this." Now see, what the intellect clearly refuses to do, the heart wants to do that. Thus we can very well conclude that our heart is more foolish than we are and our intellect is wiser than us. You can perform this small experiment. Thus through this experiment, the life reveals that the conduct appertaining to *Sattva*, *Raja* and *Tama*, the individual soul (Jivātma) when living prior to those conducts, its attributelessness (निर्गुणता) lives in the particle



of consciousness (चेतना). As soon as it is clouded, it grows attributive (सगुण). Thus when we refer to individual soul (Jivātma), we use it in the sense of 'consciousness' and not in the sense of individual or in the sense of soul.

Q. Another question asked runs like this : what can an individual do on four fundamental objects of life (*Purushartha*)? Is it the Lord's spontaneous disposition or the fruit of one's actions or something else ? If it is Lord's ingenuity, why is it not always visible? When we feel that Lord is not gracious to us, should it be taken as *Anyashraya* (अन्याश्रय- the deflection from exclusiveness or dependence on somebody else)?

Ans. What is grace? If such an inquisitiveness or curiosity we feel, then strive to comprehend and ask yourself: "what is air" ? If the air does not exist, we shall not be able to ask ourselves as to what air is. If a vacuum is created, then the question does not arise what the air is? But this question "what is air?" is being born because we exist in air and are inhaling and

exhaling it. "What is air" is not a question. But the air which is ever existent is not always felt by us. As Ram Devji says "take deep breath" and when you do it then only you feel that the air is there. Likewise release deep breath, and you will realize the existence of air. In normal circumstances, we are not aware about whether we are breathing or not breathing. This question arises only when the incoming and outgoing of air which is perpetual but when this comes to a stop, such questions too, will instantly stop. Hence what is grace ? There are two forms of grace, one of them is our inspiration and expiration. By this inspiration and expiration I mean the doing or not doing of our *Sadhna* (practising or performing our sacred duty). That *Sadhna* may be vice or virtue, may be of morality or immorality. It may be of greed or of love. Whatever *Sadhna* or constant practice we are performing, the atmosphere of Grace in which we are doing all this, we never feel that because of this we will have to be conscious within us. Now how to become conscious? When we perform the yogic exercise of restraining and suspending the breath

(*Pranayam*), we at once know that the air is something which is coming in and going out of the nose.

Similarly, God's grace is Omni-present, but why we don't feel it? I presume that I have explained this. According to scientific theory every square inch of our body has fifteen kilogram of weight of air. Now you measure the whole of your body and calculate the weight that you are bearing constantly. That weight we are constantly bearing. For example when we go into the space we have to put on a special suit to control and regulate the air pressure. If we do not do so, the blood running inside our veins will burst out. But as we are carrying so many burdens therefore the blood does not come out. If you really lift up a weight equal to that of your body, you will feel the difficulty of carrying that weight, but you don't feel the weight of your body. Thus, ignorantly we are carrying this weight, is nothing but his grace. If we carry that by our own power or energy or diligence, we will definitely feel the pinch of that weight. It is exactly the same, which happens when you perform yogic exercise *Pranayam* (inspiration and expiration), then you

feel the existence of Air. If you don't perform this, you will not realize its existence.

Is the grace of God outcome of the Lord's spontaneous nature or the fruit of our actions ? Now try to understand that our lungs perform functions or actions. If the lungs become non-functional, the atmospheric air will not go into them. But contrarily, if the lungs are functional, the external air will go into them and also assist in circulating the blood and doing many more other tasks. Now let us decide if the air which is going inside us, is the natural tendency of the earth or is it the outcome of our actions?

All these questions arise when we want to weigh ourselves by our conceit or vanity quite apart from the earth that this is 'Earth' and this is 'Me'. I am not referring to conceit or ego in the sense of condemnation or defamation. Ego or *Ahankar* means self-awareness. When we see the earth in a way which is quite apart from us, from the angle of our self-awareness, then all these



questions arise. If we take it in a manner that I am also one of the earth 's creatures and a part of it and whatever the earth is performing, that very thing is happening with me as well. On the same lines, we could also consider that "I am an individual soul- a part of the *Brahm*, whatever the *Brahm* is doing, is happening with me. Then it will be difficult to differentiate whether whatever is happening, is it due to the nature or the result of our deeds, because my action is His nature and His action is my nature. We notice this difference between the nature and the deed because of our self-awareness. Thus *Ahankar* or self-awareness has been granted to us as a great instrument, Let me quote an example of a flower garland to explain all this. This flower-garland has the conjugation of a string and the flowers. Now suppose one of the flowers from this garland, out of its ego or self-awareness, begins to feel that it is the real flower and the other flowers held together by a string are some other elements, then the question would arise whether this flower came here because of its action or deed or its own nature. The flowers which are not affected by this ego or self-awareness, in them the question of deed

on action and nature will not come off because both the things are bound together, viz. that which is our nature, is our action or deed.

As Mahaprabhu Vallabhacharya is the believer in the Philosophy of monotheism (pure monism), similarly fifty years after the birth of Mahaprabhu, a philosopher Barak Spinoza was born. He has given a very interesting episode. He says, "If a piece of stone rolling down from a mountain falls a prey to self awareness, it will never accept the gravitational pull. It will say that it is rolling down according to its own sweet will." But the whole world knows that it is all happening due to the gravitation of the earth . The only difference is that as soon as self-awareness overrides us, we begin to feel that we are the real doers of everything. Another example can be put forth. In a running train if a passenger gets impatient or rash to reach his destination earlier and starts running in the compartment. Yet it will be of no avail as he cannot reach his goal before the train. There we can comprehend the difference between our deed or action and nature.

Today only I went to take a dip in the river Narmada. Seeing the flow of Narmada, I could not resist the temptation of swimming in it. I started swimming but the forceful current of the water commenced to sweep me away in one direction. Now if I think from the point of view of swimming, I shall say that I am swimming and if I think from the stand point of the current, I am being swept away. Now, because of my determination I feel the difference between the swimming and being swept away. By the way, swimming and drifting are not two deeds or actions. I more often say that devotion (भक्ति) and surrender (समर्पण) are not swimming. It is drifting in the current of ocean of God's grace. Just enjoy floating and keep drifting in the direction in which He wants us to be carried away. Sometimes, we should appreciate the difference between the exertion in swimming and the pleasure of drifting. We often get confused with both of these- the diligence of swimming and the pleasure of drifting or floating away. The reason is that we have the power of making resolution; the power of being able to swim, the power of performing action of swimming, because of which we do not differentiate

between the action of swimming and action of drifting. This leads to all this confusion, but please note that if we pacify our resolution a little bit, surrender to the flow, the flow might be of the Gangā or that of Yamuna or even that of Kāl (time), we really don't swim, we actually drift away. And when we do not surrender and contrarily resolve in our inner-selves that we have to do this or that; The Lord lays down, hence, in Gita. “अहंकारविमूढात्मा ‘कर्ताहम्’ इति मन्यते” (भग.गीता.३।२७). (Really speaking in this world “All the actions are being done by the modes of Nature (*Prakṛati*- प्रकृति)—The Primordial Matter, but the dunce, deluded by egoism considers himself to be the doer.) Our attachment to our ego does not let us realise that we are simply drifting away and not actually swimming. But to say so, swimming and drifting are not one and the same action and at the same time they are too different from each other. The intersection of both of them is such that it appears as swimming on one side and drifting on the other side and in the intersection of that circle both the swimming and drifting become one. Our devotion (*Bhakti*), our seeking of



shelter (*sharanagati*) and our surrender (*samarpan*) are processes somewhat quite like this.

Now the question naturally springs up that when we do not perceive the grace (of God), does it mean *Anyashray* (non-exclusiveness or dependence on someone else). Now grope within yourself and by doing so if you still feel the presence of your egoism then the Lord says in the Gita. “देवी ह्येषा गुणमयी मम माया दुरत्यया मामेव ये प्रपद्यन्ते मायाम् एतां तरन्ति, न मां दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः माययाऽपहृतज्ञाना आसुरं भावम् आश्रिताः” (भग. गीता. ४।१४-१५) (For, this wonderful illusion of Mine, consisting of the three attributes or qualities (Modes of Nature), is extremely difficult to get over. Those, however, who take refuge in Me, alone cross it. Those, who have their wisdom, are foolish, carried away by nescience (ignorance), and those who have embraced the demonic nature, such foolish and wretched persons of evil deeds do not worship me.)

They have caused their ego so high, incited it so much that they don't understand the difference between

the swimming and the drifting away. Even when they are drifting they think that they are swimming. One day I was passing through a market. All of a sudden all the shopkeepers downed their shutters. All the public ran helter-skelter. When everybody was running I thought to myself that I, too, should run. I kept running for a while but could not make out why they were running, meaning to say whether swimming or floating. Then I enquired of a person as to what the matter was. There someone told me that a cow, having been flared up or provoked, gored a person with its horn, a man in order to protect himself ran aside. Seeing that man run, rest of the persons started running hither and thither. Then the shopkeepers started downing their shutters. We were not aware as to why we were running or we were being made to run out of that probable horror, knowing nothing about all, including myself, began to run indiscriminately. It was all tantamount to floating in the current. But if we had patience and attempted to analyse the situation, we could come to know that it all was being done for a trivial cause. No riots at all broke out. Such incidents every now and then take place due to our

misunderstanding. I trust I have made the purport of your question clear.

Q. Where is the source of *Bhakti* (Devotion), the fifth *Purushartha* ? As you have told that the source of the four basic objects of life is from the three attributes, that is, the *Satva*, *Raj* and *Tama*. So kindly tell us where is the source of *Bhakti* ?

Ans. Yesterday, I attempted to make it clear that the basic source of Devotion is neither in the basic nature of the three attributes –The *Satva*, the *Raja* and *Tama* nor from the soul beyond the three attributes of nature. The real source of Devotion is God Himself. Shri Mahaprabhu says that the devotion which has its origin from the God Himself is termed as '*Nirguna Bhakti*' or attributeless devotion. The piety (*Bhakti*) which owes its existence to *Satva*, *Raja* and *Tama* is called *Saguna Bhakti* or devotion endowed with qualities. The present day litterateurs imply quite otherwise as far as *Nirguna* (निर्गुण) and *Saguna* (सगुण) devotions are concerned. They term the

Devotion to formless God (निराकार ब्रह्म-Nirakar *Brahm*) as the attribute-less Devotion (*Nirguna Bhakti*) and the devotion to God with form (साकार ब्रह्म- Sakar *Brahm*) as devotion with qualities (*Saguna*). Mahaprabhu's expression or diction is quite different. The *Upnishad* describes that the Supreme Spirit has given birth to this creation for the sake of His divine sports (लीला) and we are a part of his creation. Now in this birth of ours if we are able to relish His divine sport, that means the origin of our devotion or piety (*Bhakti*) is God Himself and if we don't feel like this and contrarily we feel that we are doing *Bhakti* by our Resolutions (*Sankalp*), our Action (*Kriya*), that type of devotion or feeling is born of our R-complex, Limbic system, Neo-cortex and of our threefold attributes of nature, that is the *Sâtvik*, the *Râjas* and *Tâmas*. Because of its origin from that feeling it becomes devotion with qualities (*Saguna*). In a nutshell we can understand it like this: I have to worship or devote myself to God because I want to know God, it is *Sâtvik* devotion because the source of such devotion is your inquisitiveness or curiosity and it is not due to your delight (born of God's sport). It is somewhat the curiosity of God.



“चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन आर्तो जिज्ञासुः अर्थार्थी ज्ञानी च भरतर्षभ” (भग.भीता.४।१६) (Four types of virtuous men possessing noble nature worship Me, Arjun!! They are the seekers of worldly objects, the sufferers, and the seekers of knowledge and the men of wisdom). Just make a note of this. In limbic system the three types of devotees such as Eager (*Jigyâsu-* जिज्ञासु), seeker of wisdom (*Gyâni-* ज्ञानी) and seeker of worldly objects (*Arthârthii-* अर्थार्थी), all three have come. Someone who wants to do devotion as duty or *Dharma*, someone who wants to do *Bhakti* for achieving prosperity or wealth or *Artha*, someone who wants to do *Bhakti* to fulfil his desires or *Kāma*, these kinds of *Bhaktis* are entirely different. But the one who does not want to do *Bhakti* for all the above reasons but due to the awareness of His *Leela* or divine sport, that *bhakti* is *Nirguna Bhakti*. The source of this devotion is not our individual-soul (*Jivātma*). The basic cause of this is that our *Jivātma* (individual soul) is the resident or citizen residing in the body of these qualities but the Supreme Soul does not reside in such a particular body. He is a multi-dimensional phenomenon in, out and around all these bodies or cities

built of the three Gunas (modes of nature). He is such a consciousness which is not like a bird imprisoned in a cage. That is a consciousness roaming or merry-making freely in the open sky. Infact, it is a sort of network (for example word- website) which appears in your mobile but it does not appear of its own accord. You can't maintain a direct connection with the network. You can make it manifest in your mobile. Thus it is Omni-present, even in your house. But if you don't possess a mobile phone you cannot maintain a connection with it. (But if you don't have within you, the feeling of devotion to a Form) like the mobile being the form of that network, is its concrete form. The theology of form (*Sakār Brahmavād*) can well be understood like this that there is such an electromagnetic field, which is present all around even inside, and outside and around yourself and it is connected with all but it does not have its connection with anybody “यं न स्पृशन्ति”, that is nobody touches it, Nobody can touch it, yet it is united with all. Despite this, nobody can touch it. But if you possess a mobile, you can maintain your relation with it and through it you can connect, you can maintain

connection with all and sundry. “एकविज्ञानेन सर्वमिदं विज्ञातं भवति”. The Upanishad says that science of One can beget the science of all. Just see your mobile, off and on the network gets dropped. Thereafter, it is difficult to regain that connection and when the network starts functioning, its connection is automatically re-established. Sitting here in India, we can connect ourselves with the U.S.A. why so ? it is so because He is all-pervasive. “एको देवः सर्वभूतेषु गूढः सर्वव्यापी सर्वभूतान्तरात्मा कर्माध्यक्षः सर्वभूताधिवासः साक्षी चेता केवलो निर्गुणश्च” (श्वेता.६।११) and without mobile it cannot automatically establish its contact with you. The pervasiveness of the Supreme Spirit is the pervasiveness of such type of model. If you try to understand Him in the pervasiveness of that model, you will easily understand everything that the source of Devotion is not the individual Soul (*Jivātmā*). We misunderstand that our mobile has that capacity, but if the mobile loses its contact with the tower, it will be down. On its connection with the network, it will become functional. This is just the simple theory.

Q. The basic objects of life are four in number- the *Dharma* (Sacred Duty), the *Artha* (prosperity), the *Kāma* (wants) and the *Moksha* (final emancipation) and *Bhakti* (Devotion) is the fifth one. When Devotion is incorporated in *Dharma* (sacred duty), how then can it be a separate *Purushartha* (pursuit) ?

Ans. The truth is, the *Bhakti* is not included in the *Dharma* alone. The *Bhakti* is included in the *Artha* as well, as even a seeker of worldly objects (*Arthārthii*) too, can be a Devotee. The *Bhakti* can be an integral part of *Kāma* (desires) also because in order to fulfil our desires we keep making offerings to a deity, sometimes to Shri Girirajji, to ShriYamunaji and at times to Shreenathji, Sai Baba of Shirdi and Shri Ganpatiji.

Let me tell you a very interesting episode. There was one Rai Sahib who belonged to Jabalpur only. He used to stay at our temple ( Bade mandir). He had an exclusively unique temperament. He was second or third grade assistant director at the Chopras. It was his custom



that he would pay Namaskar to the deities in all the temples situated at Bhuleshwar and then would give a jerk to his neck to one side. One day when he did the same in our temple, I asked him "Rai Sahib, you pay Namaskar, but what is this posture of yours of giving jerk to your neck to one side?" He answered, "Salutation I perform because the deity represents God". At this I asked "Why do you give a jerk to your side?" He told me, "I am an assistant director for quite a long time but I have not come across a financier so that I may be promoted and become a director". Thus that poor man was also performing devotion, but it was a devotion based on personal desires. His problem was that he had been serving as assistant director for years but he was not being promoted. Thus out of devotion he saluted all the deities but at the same time he apprised this also that "you are God, no doubt, yet you are fulfilling no purpose of mine". It all appeared very amusing to me. It was a quite childlike innocence, that is, if God can be saluted, he can be jerked as well.

Now note, such a devotion is based on personal benefits but it is a devotion based on the modes of nature. This is called *Saguna-Bhakti*. It is not called an attribute-less devotion of *Nirguna-Bhakti*. An attribute-less devotion or *Nirguna Bhakti* is one which is not carried out in the form of *Dharma*, where devotion is not performed for the sake of fulfilment of a personal desire. It is performed because we feel that the 'One' is making merry in a number of forms and our desires being fulfilled and even not being fulfilled is all His Divine Sport (लीला) alone. When our devotion is accomplished with the feeling of Divine sport, then the source of that devotion is neither in this physical nor internal condition and even such a system is not present in our consciousness. That system is Lord's self-playfulness and in this playfulness He plans to expand or create the universe. The source of that devotion lies in that plan. When our mobile gets connected with this, our devotion then commences, otherwise our devotion cannot start. I am extremely pleased that you truly asked such a question, otherwise yesterday, I got baffled as I felt that listening to my discourse just like Rai Saheb you are worshipping as well as jerking your arm. So today I am

happy that you did not give a jolt to me like him. I want only this much that we should hold dialogue amongst us. It should be a healthy dialogue and even I take my criticism also as a dialogue. I don't regard it as reflection on me because I believe in divine playfulness and think that if you cast reflection, it is also pregnant with the Lord's Divine Sport, if you are revealing your inquisitiveness, that, too, is a divine sport. From that perception of divine playfulness, I want to deliver and make you listen the discourse and from that perception of Lord's sport, I want to hold dialogue with you.

All these questions appertained to what I told you yesterday. Such question might have not risen in all the listeners' minds, even if they might have come up. But I heartily felicitate all those in whose innerself such questions were born. If you have some other questions, doubts or even reflections, do give vent to them, I shall feel heartily happy.



## CHAPTER :3

**(The demarcating line of *Dharma*, *Artha*, *Kāma*, *Moksha* and *Bhakti* is a derivative of our view point)**

Now let us come down to the subject in hand. Please consult the scriptures. You will conclude that according to the scriptures, dining is also a *Dharma* (sacred duty), If you do that with religiosity. “प्राणाय स्वाहाः, अपानाय स्वाहाः, व्यानाय स्वाहाः, उदानाय स्वाहाः समानाय स्वाहाः” (मैत्रा.६।९) This, for the sake of holy fire seated in our stomach we are taking in morsels one after the other as offering. When we eat with such a feeling, then the eating of the food turns into *Dharma* (sacred duty) and when we eat our food with a view of promoting our vitamins or increasing calorie, it then is transformed into our desire for the object (*Kāma-Purushartha*). Thus the demarcating line between the objects *Dharma*, the object of *Artha* or the object of *Kāma*, is so subtle and minute that we cannot decide for sure where the *Dharma* is taking the place of *Kāma*, where the *Kāma* is becoming *Dharma* and where the object of *Dharma* encroaches upon the *Artha*



*Purushartha* and where *Artha Purushartha* sneaks into the *Dharma Purushartha*. When we study the scripture Gita, we come to know: “कृषि-गोरक्ष्य-वाणिज्यं वैश्यकर्म स्वभावजम्” (भग.गीता. १८।४४). That is, Farming or cultivation, protection of the cows and commerce and trade are the *Vaishya*’s duties born of his own nature. But is it or is it not *Artha Purushartha* or the object of Prosperity? And the Lord further adds “स्वे-स्वे कर्मणि अभिरतः संसिद्धिं लभते नरः” (भग.गीता. १८।४५). Devoted to your own duty, you are attaining the efficiency and perfection (in the shape of God-realization), because you are observing your duties of *Varnashram Dharma* (duties pertaining to the different stages of life as per Vedic culture). Thus that becomes our *Dharma*. The same occupation such as cultivation also, if you are performing from the view point of *Varnashram Dharma*, that becomes *Dharma Purushartha* and if you are doing it with the sole purpose of earning money, the same duty becomes *Artha Purushartha*.

Take a simple example of a wedlock. If your object of marrying is to grab dowry, it becomes *Artha*

*Purushartha*, if it is a marriage for making love, it becomes *Kāma Prushartha*. The scriptures ordain that one should enter *Grahasta Ashram* (Married life) after having completed one's learning or earning knowledge. If you are getting married with this object in view, you are following *Dharma Purushartha*. The marriage in itself is an important matter or sacrament, but the whole difference is in *Dharma* (the object of virtue), *Artha* (that object of prosperity) and *Kāma* (the object of pleasure). Also try to understand, that the marriage can also be performed for the sake of *Moksha* (liberation). The Bhagwat itself explains it like this: “कर्ममोक्षाय कर्माणि विधत्ते भैषज्यं अगदो यथा” (भाग.पुरा. ११।३।४४). All this has been explained for the sake of Pharmaceutical example, so that we understand the importance of exercising our control over our emotions in such a way that they do not become a stumbling block in the path to our *Moksha* (object of final liberation). If the marriage is undergone with such a point of view, it may well be termed as *Moksha Purushartha* (the object of Liberation) and don't hatch this misconception that getting married is the object of liberation only, it can be the object

of devotion as well. When you think, “I am performing service; the Lord is seated in my house. I wish a life partner so that both of us conjointly perform service of the Lord.” In such a state that very marriage and procreating children is *Bhakti- Prushartha* (the object of devotion).

Please note that the item is not changing. The item is one and the same. But the basic object is transformed when perceived by different angles of vision. Now, think profoundly with what object we are getting married. Are we getting married for taking dowry or for gratifying our lust or for fulfilling a social obligation or for assisting ourselves in the service of God we want a life partner. Everything is present in everything “सर्व सर्वमयं” (नृसिंहोत्तरता.उप.९). All of you are the embodiment of all but as I told you yesterday that the Gangā flows from Gangotri to Gangāsagar but you will have to choose the bank, the holy place, where you want to take a dip and on which bank you like to bathe. Thus the system of all five *Purusharthas* (persuits of life) is easily available everywhere, but you will have to choose the sense or the feeling with which you are

conducting or deporting yourself about that basic object. The sense with which you are practising that *Purushartha*, the same *Purushartha* can become your *Dharma*, *Artha*, *Kāma*, *Moksha* and *Bhakti Purushartha*. Thus their demarcating line is so subtle and minute that we can’t easily detect as to where sphere of one got completed and where the other field commenced from. When the *Dharma Purushartha* (basic object of virtue) expired and when the *Artha Purushartha* (basic object of prosperity) commenced!

Yesterday I told you about *Swāstik*. In it we can see for sure the four arms and can detect that where one arm terminates, the other arm commences. In between both the arms, is a perceptual intervening space. I do not know whether you are versant or not with the fact that in *Pushtimarg* (the path of Grace) there are two types of *Swāstikas*. One open ended (卐) and the other closed ended (卐). In our sect, at the time of festivals (*Utsavas*), the *ārati* before the deity is not performed with open ended *Swāstik*. It is performed by closed ended *Swāstik*. What is then meant by closed *Swāstik*, Let not the arm of the *Swāstik* remain open, unite it by extending it a bit forward.



Then let not the other arm expire here, unite it also by extending it further. The *Swāstik* appears to be *Swāstik* but the arms do not remain open but bound together with each other. This is the supposition of management of all *Purusharthas*, impressing that the *Dharma*, *Artha*, *Kāma* and the *Moksha* are so adjusted with one another that may not allow any interval between them to appear. Then and then only the festival is celebrated and the *ārati* is performed before a deity. This becomes the true festival of our life that all the arms of our *Swāstik* got united with one another like this and now let us perform the *Arti* of our Deity with this. The *Aarati* at the time of festival is performed in the form of closed *Swāstik*. The closed *Swāstik* reveals our insight that by adjusting so, all our four *Purusharthas*, the objects of life are being dedicated finally to God. That becomes our *Bhakti*, the object of Devotion. This is one view of ours and we perform *ārati* with this end in view, we don't perform *ārati* by striking the gong forcefully for alluring the public and calling upon them to come and have a glimpse of the deity and continue beating or striking the gong until the large gathering takes place. If we do so, even our adorable deity will feel bored at such a

long striking of the gong. We never recognized the need under *Pushtimarg* (the path of Grace) of such a long striking the gong. We perform *Aarati* only to dedicate all the *Purusharthas*, four objects of human life to our adorable Lord. There takes place the festival. This is the inner feeling of *Pushtimarg* (the path of Grace) and when you comprehend this feeling you will be able to understand clearly the difference between the devotion (*Bhakti*) and other *Purusharthas*,. Enough it all is, if you grasp this model of *ārati*, you will get to know all the subtle secrets that were thought out by our ancestors and which we daily practise in our life. But something has gone wrong with our understanding that at every step we see a ritual stand in our way of life and the real message, the ritual is pregnant with, the real inner sense which the ritual incorporates and the gravity and dignity of the ideas existent in that ritual become totally oblivious.

“बस कि दुश्वार हर एक कामका आसां होना  
आदमीको भी मयस्सर नहीं इन्सां होना”

Such a state of indiscrimination comes into being that we have become a man but could not inculcate the qualities of a real human being. It is easy to be a man but very difficult to be a true human being. This situation has not happened in our *Pushtimarg* alone. In every other religion as well, men are very many but the number of true followers has gone miserably down and low. The first and the last necessity of every religion is to make men a human being in true sense. If this happens, the religion will become richer or more charming than ever before.

**(*Dharma Purushartha* - From the view point of Bhagwat)**

The great scripture Bhagwat, to make this understand, has given a most subtle interpretation of the pursuit of *Dharma*, I would like to share those relevant verses with you, with the intention that the things in which we all find ourselves entangled- why the scripture is telling that as *Dharma Purushartha*. And why we are not taking it in that sense but are conducting ourselves quite otherwise. If we take trouble to go through the interpretation of the Bhagwat, we shall be able to get a glimpse of the

difference as to what the real form of *Dharma Purushartha* was as implied by the scripture. If that real form gets permeated in our intellect, heart and behaviour, the different basic objects of life can well be managed. If it is not intelligible to you, meaning to say that if it does not find place in our R-complex or in our Limbic system or even in our Neo-cortex, what should the poor creature do? The creature then continues to suffer with what to do now?

Now, try to understand one more thing that the most important ideological formula of Indian Prudence about *Dharma*, the sacred duty, which we have so far not paid attention to. If other persons do not take note of it, it is forgivable. But the sad part is that we, ourselves, have paid no attention to it. In our scriptures, no *Dharma* has been recognised as absolute truth for all. Meaning to say that no *Dharma* or any other item in the name of *Dharma*, no ritual no initiation, no rituals of spiritual performance can claim to be exclusive. Even the scriptures also corroborate this. Why is it so and what are its advantages? we may comprehend this or not, but its first and foremost



advantage is that all the persons cannot adopt one and the same *Dharma* and this conception has been secured in the Indian Psyche from time immemorial. All have some or the other *Dharma*, but one universal *Dharma* cannot belong to all and sundry. Though today it has become quite reprehensible and for this we are also to be blamed to some extent, lack of unawareness of some persons also fanning (exciting) this fire and so is being done due to the clamour and confusion being raised by some other persons also. Many such causes have come into existence. But if we examine our *Vedic* class system (Varna-ashram), we will find one fundamental wisdom and it is that we do not recognize any religion (*Dharma*) as exclusive. The result was that here in our country a number of religions flourished. Jainism and Buddhism also came into existence along with *Vedic* religion. One such religion was Charvak. Today it has disappeared as they could not start a movement in the name of religion. All those religions came, but we never thought that they should not have their space. If we witness our spectrum, we will detect that Bamachar's (A Tantric Cult) religion also was here. The rightist religions

also flourished here. Religions of *Karma* (action), *Jnāna* (knowledge), *Bhakti* (devotion), *Tapa* (penance), and *Vairagya* (ascetism) or detachment also were present here. “रंडा चंडा दिक्खिया-धम्मदारा मज्जं मांसं पिज्जये खज्जये च, कोलो धम्मो कस्स नो भाई पाई”. That is, drinking, free movement with any woman, unrestrained conduct and eating in a man's skull, what is wrong with that! Because “सर्वं खलु इदं ब्रह्म” such type of interpretation, about *Brahm* (ब्रह्म) was also present here and the sects which allowed such a conduct as part of their religion did exist here and there were preceptors belonging to this school of thought, as also their followers but we never tyrannized the followers of any religion of that kind. We certainly believed in repudiation and Vindication of them. That was our intellectualism. But we never killed any follower or razed down or destroyed the temples of the followers professing other faiths than ours. Its basic cause being our staunch belief that no religion is exclusive.

**{Dharma has six components: *Desh* (Place), *Kāl* (time),  
*Karma* (deed), *Kartā* (doer), *Mantra* (incantation), and  
*Dravya* (material) }**

*Dharma* owes its existence to the six ingredients like place (*Desh*), time (*Kāl*), deed (*Karma*), doer (*Kartā*), material (*Dravya*), and incantation (*Mantra*).

#### **(PLACE or *Desh*)**

At some place a specific type of conduct is *Dharma* and at the same place some other type of conduct is heresy or *Adharma*. To live at a particular place is a *Dharma* for one and *Adharma* for the other. Let me tell you a general truth and it will be an aid to your understanding. We go and take a dip in the confluence of the Gangā, the Yamuna and the invisible Saraswati - the three rivers. Doing so is *Dharma* for us but for the fish and the tortoises that reside in it, it is not *Dharma*. For them it is a system or way of life but for us going to a holy place is a way of religion.

#### **(Time or *Kāl*)**

During some period, take for example, the advent of the leap month (*Adhik mās*), On the onset of this month big celebrations are performed in *Pushtimarg* (the path of Grace). This is *Dharma* during some specific period. It will not remain as *Dharma*, if you perform them during the course of an entire year. Someone known to me was once praising a lot the invention of the digital system. "We can create the virtual reality of everything, why then the people take a trouble of rushing to the temples. You can create the virtual reality of any of your adorable deities like Ganpati, Durga, Shivji, Ram or Shrinathji in your computer. For them even flowers can be created in the virtual reality. Click the mouse once and perform even your *Aarati* and even the wish to arrange *Chhappanbhog* (celebration by offering God fifty six type dishes of delicacies), just through virtual reality, arrange them in a decorative form before the deity. It is all the magic of once clicking your mouse. The numerous dishes of delicacies can be served before Lord Shreenathji in the twinkling of an eye. Now tell me, is it a *Dharma* or *Adharma*." I



answered, "How should we regard it as *Dharma*?" Upon this his rejoinder was, "why do we visit temples. Only just to have a glimpse of it all. We can do so in our computer as well. Now tell me the difference between the two". I got confused and said, "Well dear, I shall ponder over this problem and decide whether your supposition is *Dharma* or not". If the mere perception or having a glimpse is *Dharma*, why you go to the well-equipped Havelis (temples) gesticulating in a frivolous manner. We can share it in the Face Book. Face Book and Google are also such fine systems that you can share them and make a club. "Today is the festival of Chappanbhog. Open the screen of your face book in your computer, you will instantly have a glimpse of numerous dishes of delicacies before a deity." Just with the advent of the month of monsoon, you will be able to catch a glimpse of the Lord Shreenathji swaying in a swing (Hindola) and one more thing, you can also perform a Kirtan (devotional singing). All these can be fed there. Even a Pakhavaj (a kind of drum) can also be played. Even sistrums (Jhanjh) can be played. If you feel any kind of hesitation, feed there one of your animated

photographs. Just click the mouse and you can sing devotional songs, why to exercise your throat by really singing by yourself. Over and above all this, you will be able to catch a glimpse of the deity.

Now we shall say that God is present in our idol and He cannot be there in computer. There are two courses of it. He is there because He is Omni-present or for our faith in Him. If you do not have the feeling or faith, it will be reduced to a mere stone. Then, consecrate that feeling or faith in the screen of the computer, and the lord is there. Can Omni-presence be there leaving the screen of computer? The Lord can't be all-pervasive in this way. Let me tell you a joke about a Sardarji, but really Sardars are not fools. It is the mischief of us the Hindus that we regard them fools. There is a joke about a Sardarji. He was to deliver a speech to the audience in whom Sardarji's wife was also seated in one corner, so he addressed the audience saying, "Brothers and sisters, excepting one in the corner." Is God omni-present in this way leaving the screen of the Computer? We can't say so. If God is all

pervasive, He is present in the screen of the computer also. As for faith, faith generates God. God disappears with the disappearance of faith; God can appear in anywhere where there is 'Faith'. But the managers of temples will not accept such an idea as *Dharma*? Rather they will term it as heresy or *Adharma*. But I affirm again that if faith is deeply planted in your heart, then why God will not manifest Himself there.

What is necessarily needed, is the feeling and faith which the Prahalad hatched in his heart. It is certain that no egg which can produce God, was put in the pillar there, as the egg of white ant. So nothing in the pillar of Hiranyakashipu's palace was put in it, yet Lord Narsinh appeared out of it. Hiranyakashipu asked Prahalad, "Do you believe the Lord exists in this pillar as well". Prahalad replied "My belief is firm. God must be there". Then Hiranyakashipu added, "I break this pillar down with a strong kick and see for myself if He is there?" At this God appeared there in truth. The God who is omnipresent is present in the pillar as well. He can manifest Himself

without coming out of an egg. He need not appear out of the egg just like white ant. Why then it can't appear in a computer, if merely seeing Him is *Dharma*. In this reference a long discussion can go on and we shall be highly baffled, even tired out till we reach some definite conclusion. But let us first try to understand what our sages views about all this were.

According to our sage of vision, there are six organs of *Dharma*: i.e. the place (*desh*), the time (*Kāl*), the Deed or Action (*karm*), the incantation (*Mantra*), the Doer (*Kartā*) and Matter (*dravya*). The *Dharma* is complete, if all these six organs are intact. For everyone, all the places cannot be a part of *Dharma*. For everyone all the materials cannot be *Dharma* oriented. Similarly, the same material can be *Dharma* for one and *Adharma* for the other.

Similarly, one time which is *Dharma* for one, would be *Adharma* for other. If you find time to have a peep into the scriptures you will certainly come to know that the penance, the knowledge and the detachment were



all of *Dharma* of the *Satyuga*, the *Traitayuga* and the *DwaperYuga*. “कलौ तद्हरिकीर्तनात्” (भाग.पुरा.१२।३।५२). In the *Kaliyuga* singing the devotional songs is the *Dharma*. Thus we shall have to understand that if the singing of God's *kirtan* is the *Dharma* of the *Kaliyuga*, is that then not concerned with time? Do you understand my point?

#### (Dravya or Matter)

Similarly Material. Let me tell you one interesting thing. Whenever we take a dip into the water of the rivers Gangā or Yamuna or Narmada with a feeling of a holy place, then only taking a dip in these river waters becomes our *Dharma*. But when we wash our clothes or give our buffalo a bath, then the same water cannot be treated as sacred water or our *Dharma* but that is a thing of sanitation or cleanliness. Now a virtuous man thinks that doing such thing is *Adharma*, and the man who is doing all these things of washing and cleaning, thinks that there is no other alternative for him to adopt, in the absence of water anywhere. What you think as a *Dharma*, the other man uses that water for bathing his buffalos. If you happen

to go to Badrinath or Amarnath, you will find the army men cleaning their Jeeps or Buses in Alaknanda. We then feel whether the river is meant for cleaning our sins or for such a mean task like cleaning vehicles. For army men the river is meant for cleaning vehicles but for religions pilgrims it is a source of washing away their sins. This means that bathing in holy water is a *Dharma* for one and not a *Dharma* for the other. I would recite a relevant piece of poem, which though a little bit slipslop is interesting and is composed by Shri Prabhakar Machre :

“गाय बोली बैलसे, क्यों घूरते हो भाई!  
देखते नहीं दुनिया कहती मुझे माई,  
बैल बोला धत्त रे, मारूंगा दुलत्त रे,  
मैं भी चौपाया तू भी चौपाई.”

Is the cow our ‘mother’ or a quadruped (a four-footed animal)? For cow-worshippers, it is their mother but if you force a bullock to call the cow his mother, his repartee will be, why to call the cow mother because both

of them are quadrupeds? It is true that all the gods reside in the cow. But for whom? Not for all.

### (Doer or *Kartā*)

Today everybody is under the obsession that he has to do something. All the persons regard all that they do as their sacred duty or *Dharma*. It is nothing but the evil effect of the ego of our being a human being. The scripture has thrown light on its order as to which of the doer deserves it. I will give you a common example to explain all this. According to the scriptures there are eight kinds of marriages. Prajapatya (प्रजापत्य), Daiva (दैव), āsur (आसुर), Brahma (ब्राह्म), Ārsh (आर्ष), Paishacha (पैशाच) and Rakshasa (राक्षस). The scripture has allowed exemption to *Kshatriya* for several kinds of marriages from the above. But if a *Brahmin* adopts a Pishacha or a *Rakshasa* marriage, he will no longer remain a *Brahmin* only on this account. Now some people say that if a *Kshatriya* enjoys exemptions in the matter of marriage, why not the same be allowed to a *Brahmin* in the matter of marriage. And more so, when we are living in a democratic system, hence, there would be a

question raised in reference to human rights. But according to our scriptures one particular type of deed is *Dharma* to one particular doer, the same becomes *Adharma* to other doer. It is the duty of the *Kshatriya* to wield weapons and protect the public. But if a *Brahmin* wields weapons, it is *Adharma*. Now how to explain that wielding a weapon is a *Dharma* or *Adharma*. The scripture ordains, Manusmriti (मनुस्मृति) and Yagyuvalkya Smriti (यागवल्क्य स्मृति) are the evidences that If a Brahmin adopts a profession of a vaishya or some other for three generations then he no longer remains a Brahmin. But he is transformed to a caste whose profession he has been pursuing. Now tell me if the profession of a trading community (Vaishya) adopted by a *Brahmin* is *Dharma* or *Adharma*. Thus a particular deed becomes a *Dharma* or *Adharma* in the hands of different people. The *Dharma* is never exclusive. Hence we cannot award an arbitrary or exclusive verdict about religion.

Some people take it for granted that all those persons who are not observing their conduct of *Dharma*, are heretics or *Adharmis* or Kafirs. We never thought like



this. Let me take for example the idol-worshipping and you will clearly understand everything that “अग्नौ क्रियावतां देवो” For a ritualist all the gods reside in the fire. That is, the Fire is the embodiment of all the gods. “अग्निमीळे पुरोहितं, यज्ञस्य देवम् ऋत्विजं, होतारं रत्नधातमम् अग्निर्होता कविक्रतुः सत्यश्चित्रश्रवस्तमः देवो देवेभिरागमत्” (ऋक्सं.१।१।१). But, if you resort to contemplative meditation, your God is not in the fire. He is in the upper region i.e. Devlok because for meditation, higher flight is a must and God is seated in Divi (Devlok). “दिवि देवो मनस्विनां योगीनां हृदये हरि” For an ascetic (performers of yoga), God does not live in an idol, He (God) resides in the heart of the Yogi and for a devotee, God resides in an idol. Now think, where is God? Again the question erupts: “Where is God?” The real question in this regard is not “Where is God?” but is : Which place or where the God is not present. God is omnipresent but you have to decide as to how you devote yourself to him. You have to decide the type of your devotional practice, that is, your devotion is ritualistic or yoga? Decide as to how you devote yourself, oriented or dominated by contemplative meditation or pertained to

profound thinking or predominant with devotional singing. Your adorable God appears before you corresponding to your form of worship or devotion. The question is not about the presence or non-presence of God at a particular place. The question is as to how or where you can remember your God. As “सर्वं खलु इदं ब्रह्म” from time immemorial we have been propagating that God is omnipresent. It is present in every smallest particle of the universe but does anyone worship or serve a dog or a pig? At least for one day seat a dog or a pig on the throne, offer food to him, perform his āratī. Why don't you do all of these things? Is God not there? God is certainly present there also. But if you say that God is not there, then rest assured, He is not in your idol as well. He is present in Idol only on one condition that He is omnipresent. God is present in an idol, in a pig, in a dog and even in a donkey. Seat a donkey on a throne, rock him in a swing. The God in the form of an idol never speaks, but at least this one will definitely speak. Where is the difference? Where have we gone wrong? The answer lies in this that ‘where is God’ is not the issue but, try to understand carefully, where you can adore God? By

the propriety of your doership, God is there. That God is appearing there before you.

**(Mantra or incantation)**

Thus place, time, doer, material or incantation, which one of them should be adopted to meditate on God? Which *Mantra* should be adopted for initiation? I very well remember the day on which Rajiv Gandhi's funeral was being held. Some priests were invited from Vrindavan, and they were reciting the *Mantras* of the *Purushsukta* instead of *Mantras* those of the funeral rites. ‘‘सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात् स भूमिं विश्वतो वृत्वा अत्यतिष्ठद् दशाङ्गुलम्’’ (तैत्ति.आर.३।१३।२). One of the priests interrupted and said, ‘‘This *Mantra* is not recited at this time’’. The other one said, ‘‘Keep quiet, Let that go on’’. This entire spectral was displayed over T.V. including the controversy of those priests who got the funeral rites performed by reciting the *Purusukta Mantra*. Leave it aside, as now a days this is a normal thing. Once one of my acquaintances asked me ‘‘Your holiness, do you know some priest who can get a marriage performed?’’ I

suggested a priest and introduced them to each other. Later, I was invited to join that marriage and when I reached there, I found that priest reciting the *Mantras* of Laghu Sidhanta Kaumudi. ‘‘इको यणचि स्वाहाः एचोऽयवायावः स्वाहाः एत्येधत्यूः स्वाहाः’’ When I interrupted he said ‘‘I do not know the *Mantras* for the marriage. But do you find anything amiss or wrong in the form I am following?’’ I said ‘‘No, there is nothing wrong with the form.’’ At this he spoke ‘‘I shall speak only what I have been taught’’. On this I said ‘‘At least you could have told me this before.’’ Now I was in great dilemma. If I tell them they would think that whether marriage was accomplished or not, because the priest was suggested by me only. Therefore, I could say nothing to both the partners. Now the question arises, whether the marriage in such a situation was a *Dharma* or *Adharma*, it was a sacrament or opposite of it. What was it really? Thus think patiently and try to understand that for us *Dharma* is not exclusive. Someone utters something in Sanskrit and that is not understood by a common man or even by the host. So, I often say that in a marriage the *Mantras* which are supposed to be recited by the bride and



the groom, are actually recited by the priest and he asks them to repeat. "I accept this pretty virgo as my life companion." But the real situation is that the groom remains engrossed in looking at the bride and only the priest recites the *Mantras*. What's all this non-sense? Is he a priest – the well-wisher or evil-wisher of his host? Now just see, the *Mantra* which ought to have been uttered by the groom, is recited by the priest himself. The doer, thus, has changed. If the *Mantra* is truly effective, then whom did the bride belong to; the groom or to the priest? When I impressed this upon the priest, he argued, when an advocate utters in the court, "My Lord, my Grievance is such and such.' Is it then the grievance of the lawyer or his client?" I agreed with him "yes, this is true." So these things happen.

Once there was a car accident. The car hit a poor man. That poor man somehow, managed to stand up. An advocate was coming behind him. He enquired of the victim (that poor man), "What happened?" The poor man replied. "What to do? The misfortune is dogging me?" The

advocate argued, "You can file a suit about the injury you have suffered. You will be indemnified. This is your right." The victim then said, "I am a poor man and can't do all this" The advocate then said, "Don't worry? I shall assist you to get full compensation?" the injured person agreed. In the court the lawyer put forth strong pleas, telling the court a number of injuries which even the victim himself was not versant of. At this that poor man started weeping loudly in the court. Upon this the judge asked him the reason of his weeping. The poor man replied, "I myself did not know that I have been so extensively injured. I have understood this only when the advocate is explaining all about". Thus the advocate knows the harms caused which even the client does not know. The priest also said somewhat like this. I also thought that the effect of *Mantra* can also be like this. But we must carefully understand that all the *Mantras* are not recited at all the places. Nowadays people recite Gayatri *Mantra* even at the time of funeral "‘ओम भूभुव स्वः तत्सर्वितुर्वरेण्यं भर्गो देवस्य धीमहि’" (सूर्यो.२). Oh! He is not "‘भर्गो देवस्य’", he is "‘शवस्य भर्ग’". But what to do as all have started reciting it, we are helpless! The most amusing thing is that

now a days the *Gayatri Mantra* is sung as a rap-song also. Just think about this. Is it a *Mantra*?

We treat the recital of any *Mantra* irrespective of place, as a *Dharma*. Our scriptural vision was not like this. It was like this “मन्त्रो हीनः स्वरतो वर्णतो वा मिथ्याप्रयुक्तो न तमर्थमाह, स वाग्व्रजो यजमानं हिनस्ति यथेन्द्रशत्रुः स्वरतो अपराधात्” (पाणिनियशिक्षा प्रारंभ-५२). You applied wrong notations, mispronounced it, misused it, recited a wrong *Mantra* for a task, then the *Mantra* will lose its effect. Reciting of *Mantra* is not a sacred act. A particular *Mantra* is sacred when prescribed for a particular action or task by a particular doer, in a particular context and for a particular god. If you follow this procedure then that is a *Mantra* in a real sense. Otherwise they are simply ordinary words, and not *Mantras*.

You might have heard about one, Sir William who was a judge in the Calcutta High Court and he carried out a lot of research on sanskrit. He studied scriptures in a great deal through sanskrit scholars. Having studied, once

he suddenly asked the Shastriji, the sanskrit scholar as to what *Gayatri Mantra* was. Shastriji replied “I can tell you *Gayatri Mantra* only during initiation. It is forbidden to one who is uninitiated. The initiation *Mantra* ‘षट्कर्णो भिद्यते मंत्र’ I cannot teach the *Gayatri Mantra*.” But William had gone through a number of scriptures so at last he learnt the *Gayatri Mantra*. After several days a case of that very scholar came before the Calcutta High Court. Now the judge recognized the Shastriji. The judge recited the *Gayatri Mantra* in High Court and then said, “Well Shastriji, you did not teach me the *Gayatri Mantra*, but see I can recite it now. Is it not the *Gayatri Mantra*?” The Shastriji said, “No, it is not *Gayatri Mantra*”. Then the judge asked, “Then tell me which else is *Gayatri Mantra*?” Shastriji again said, “if I recite the *Gayatri Mantra* after having bathed in the Gangā, then only it will be *Gayatri Mantra*. Your words resemble the sound of the *Gayatri Mantra* but it is not the *Gayatri Mantra* as such.” Now the question is: Is there any difference between the *Mantra* itself and the similar sound. If the sound matches, then it is *Mantra*, please do not nourish such a misconception. Our scripture does not



regard the *Mantras* as exclusive *Dharma*. A particular *Mantra*, if pronounced correctly, in a particular action, by a particular doer according to a particular method, in that case only it is *Mantra* otherwise it is a mere sound, and not *Mantra*. Hence, sound is quite a different thing. *Nādatmak* sound and the *Mantra* are quite different from each other. You may feel that I am referring to old and outdated things, but contrarily I am not saying anything outdated. Rather whatever I am saying is entirely modern and up-to-date.

**(Karma or Action)**

Once I had some problem in my eye. Somebody suggested me to go to the nearby eye hospital and get my eye examined. I had to wait there in a queue for about an hour and a half for my turn. They had been dropping medicines into the eyes to dilute. The doctor then examined my eye and said that he was not the doctor of the ailment, I was suffering from. At this I reacted "I had to wait for one and a half hour in vain." The doctor then said, "That is your problem, but I would say that I am not qualified to treat the ailment your eye is suffering from."

Now just see, we misunderstand that one particular doctor is the doctor to treat all kinds of eye ailments. Really speaking, eye ailments have undergone a number of specializations. For example, one is the lens specialist, the other is cornea specialist and still another for some other disease. Without having the complete knowledge about all this we say "sir, you treat me!" then what would the doctor do?

In olden days, when a tooth began to pain, the patient got that tooth extracted. Now if your eye badly suffers and the doctor advises you to get it pulled out, would you still regard him as doctor? Thus we will have to decide about the doer. Now tell me- "are all these things not modern or up-to-date?" This applies to legal practitioners as well. If you go to a Lawyer practising in criminal cases, he will refuse the civil cases to deal with. We think that since he, too, is a lawyer hence he can deal with all cases but this is our misunderstanding. An advocate practising taxation, cannot deal with the civil cases, because he has not undergone specialization in that

branch. We accept this type of reasoning in other matters but when it comes to *Dharma*, we say that such type of thoughts are purely conservatism, outdated thoughts. Sometime back I happened to go to Indore; let me relate to you a very interesting tale. Seeing the type of clothing I wear, people get provoked or stimulated. Same thing happened there also. Two of my fellow passengers commented this, in such a way which I could listen. They commented, "These religious preachers and preceptors have increased religious rites and rituals to such a great extent that people have now started to show irreverence towards religion". I silently kept listening to them but when we got down from the airplane, the exit of the airport was only a stone's throw away from us. But we were not allowed to go there on foot. It was a must for the passengers to go there by bus which came there (at the exit) after taking a long round. This procedure took us about twenty minutes more in its wait which might have not taken us hardly three minutes, if walked on foot. I just asked them gently, "Is all this a ritual or not?" They replied "it certainly is a ritual" I then again asked, "if you agree to

such a ritual then what is so objectionable in the matters of religious ritual?" What a great ritual is this that you are not holding what is approachable to you so closely and you had to wait here for twenty minutes and then the bus would get you to your terminus, not direct but after taking a long round. why so? It was so because by allowing direct walking on foot, you might encounter an accident and for such an accident airport authority could be held responsible and in case of a fatality taking place, it (The Airport Authority) would have to compensate the injured.

**(Our Scriptures never consider any one *Dharma* as exclusive)**

The same way, our scriptures have observed these precautions about the place, about the time, about the doer, the deed and the material. After taking all such precautions into consideration, our scriptures have recognized the *Dharma* in a particular sense. One particular *Dharma* was not prescribed for all to follow and they (the scriptures) did not declare a non-observer a sinner, that is God would condemn him to damnation. This



has been a very narrow mentality and short sightedness of some people that whatever they thought to be their duty or religion should be the *Dharma* or religion of all the rest of the people. If that would be so, tomorrow a donkey might say that as you don't sing God's prayer in his sound, i.e. by braying hew-haw and hence you are performing an *Adharma*. Now just see if donkey offers its prayers to God like that, it will be highly appreciated by Him but if we start singing in his voice then God will never be pleased. Now try to understand that every phenomenon has its distinctive feature. For example if we want to hold a flower, it has to be held in a particular way. If we hold it by the stem or stalk, it will remain as fresh as before and it will continue to retain its elegance. If you hold it by its petals, and rubbed it hard, the flower would soon fade and wither. There is a special way of treating it. Similarly we must have special way to observe our *Dharma*. Just as a cat or a lioness holds it's cubs with it's teeth, it does so, not for the sake of eating them but to carry them to some other safer place. It holds them neither so loosely as to slip them down from its mouth nor does it hold them so tightly that its teeth get

planted in the cubs neck. It has a very tender and delicate way of doing all this. We should pursue the *Dharma* in the same delicate fashion. In India we never at least had such narrow view about *Dharma*.

**(*Dharma* – from Bhagwat's Point of view).**

Its versified interpretations have been explained in the great scripture Bhagwat. I would like to share with you some of the things from that. We always get lost in the narratives or fables of Bhagwat, that is, the Lord Krishna performed the *Rāsa* (रस-dance), stole away the robes of the Gopis, lifted the Govardhan Giri (The holy mountain) on finger-nail. In all these stories we forget the sentiment or sense of religion, I want to share with you the role or background of how the Bhagwat likes to make you understand the seriousness about *Dharma* (religion). If you patiently listen to me, you will be able to appreciate the message, Bhagwat wants to give about *Dharma*.

(स्वे स्वेऽधिकारे... विपर्ययस्तु दोषः स्यात्)

First of all the Bhagwat lays stress on one thing just similar to a logo to identify something “स्वे स्वेऽधिकारे या निष्ठा स गुणः परिकीर्तितः” (भाग.पुरा.११।२१।२). In every religion each person has some right. If someone has allegiance or faith in a particular religion in the true sense, it is then a virtue, but contrarily if that person believes in a particular religion but does not have allegiance to that religion, it becomes vice instead of virtue. That religion may be of someone else’s religion but at least not yours. So why did you have your faith in it? In this situation it has become your vice instead of your virtue “स्वे स्वेऽधिकारे या निष्ठा सगुणः परिकीर्तिता विपर्ययस्तु दोषः स्यात्”. That, which does not belong to you, if your allegiance flourishes in it then it would be adverse for you.

#### ( Meaning of Allegiance )

Try to understand that we do not even know the meaning of the term ‘**allegiance**’ in its true sense. First step is one’s interest. Interest helps us in growing the deference (shraddhā-‘श्रद्धा’) in our inner-self. We consider bowing our head before someone is deference. But this is

not the true meaning of deference. Bowing down your head is not the real meaning of deference. The right meaning of deference lies in whether or not you possess the capability to accept the stranger you have never seen before. For example when we get into the train, we are not versant with the fact that the driver of the train will sleep or not, but this is our deference that sends us to sleep care-freely in the train under the impression that the driver will drive the train and not sleep throughout the night. If you take recourse to logic and conclude that just as you are plunged in sleep, the driver, too, can sleep and if the driver sleeps, there is every possibility of an accident. Despite your having got a berth reserved, this anxiety of a probable accident will not let you sleep. When you carefreely sleep in the train or in an airplane that very name of this state is ‘deference’ (‘श्रद्धा’). The things which you cannot conclude with any sort of logic but still want to accept it, this is termed as deference. This deference (‘श्रद्धा’) is born out of your interest. “‘श्रत् दधाति इति श्रद्धाः’” We inculcate a truth in our intellect such as ‘we have got a berth reserved in the train and the driver will provide us safe transport to reach



our destination', this feeling means 'deference' ('श्रद्धा'). We have associated this deference or reverence with religion. Hence we understand deference or reverence in a limited sense. The meaning of the term, deference is not so limited. It has infact a very extensive or comprehensive meaning.

When I was young, I was greatly fond of taking bath in the sea. I and my cousin would go together for bathing. My Aunty would always used to interrogate me, "your father has two sons but this is my only son. If he is drowned or devoured by the shark, what would happen?" I used to reply, "Attaji, if the city is devastated by an earth quake and the whole house is razed or crushed down, what would then happen?" At this she used to say, "You are mischievous, just think how worried and anxious I am when you take him (her son) to bathe in sea?" I do admire that how strongly a mother feels for the safety and well-being of her son. But I have a deference that we are going for sea-bath and the shark will not eat us up. The shark is habitually violent and eats up anyone but it would not do so

with us. "गिरी थी जिसपे कल बिजली, वो मेरा आशियां क्यूँ हो" (Why should it only be my nest which was thunder struck yesterday?)

Why should it be presumed that the shark would devour us? If such is to be hypothesized, then this, too, will have to be presumed that an earth quake can happen tomorrow and this whole new house which we are building will come hurtling down like a house of cards and all of us will get buried under it alive, what will then happen? Well, don't you know that sometimes even those persons, who get buried, come out alive from the ruins? Why should you not presume such a positive outlook? Why do you not nourish such a faith? The 'reverence' or 'deference' is the name of capability to accept a truth, the morale to recognize a truth. Now try to understand one fact. The truth about which you cannot hypothesize in full, the courage to accept that non-hypothetical truth, is known as deference or reverence. Once you start having this reverence, you start loving your life and you feel no evil

influence and then a confidence starts generating in your inner-self.

We consider that the first step is trust. The faith or deference (respect-श्रद्धा) comes next. But it is quite wrong. For example when we get married, we take the faithfulness for granted. Is it not reverence? There is no question of trust there, it is only because of our inner reverence only. If trust had been dominant, the wife would not have enquired as to where the husband had gone. If she enquires it means faith is there but not trust. When the wife often talks to other person, why then our confidence is lost. Thus, to have reverence or faith is quite a different thing, which we can say 'to accept' and to have trust is not courage, it is everyday's habit. Let me explain the importance of belief or trust in simple words. When you are sleeping in the bedroom at night, you go to bathroom without putting the light on, you turn on the tap. Now you detect the tap without turning the light on. Do you know all this with deference or trust? When you daily use the tap like this, then and then only you come to know that the tap

is there at that particular place. Thus, the deference (श्रद्धा) with which we live every day, that leads to the flourishing of a trust and because of this an allegiance (faithfulness-निष्ठा) springs up in our inner-self that we shall not take any other task in hand except this. Hence the next stage of trust is allegiance (निष्ठा). The allegiance means (निष्ठा) “नितरां स्थितिः इति निष्ठा” that the object (person or thing) who or which we are uninterruptedly (without a break) engaged in or devoted to, is called faith, our allegiance, our loyalty. The trust means the task, in the discharge of which we do not feel any difficulty and which is accomplished without much perseverance. Suppose you sleep at somebody else's house and at night you are obliged to go to bathroom when the light is off. In this situation you may have your head dashed against the wall because you lack in trust or confidence. But if you live there for a longer time, you will earn confidence and get familiar with the place, you will reach your goal (bathroom) even when the lights are off. Thus the door opens not for the sake of your deference but for your having confidence because you are used to it and your constant use has generated faith in you



due to that confidence and we are discussing that faith here “स्वे स्वेऽधिकारे या निष्ठा सगुणः परिकीर्तिता विपर्ययस्तु दोषः स्यात्”. Now, you must have understood clearly that it is not a question of interest, or of deference or of confidence in us. The Bhagwat lays stress on faith in our innerself. That inner power, which you have over the particular religion and if you have a faith in it, that is your virtue. If you are pursuing the opposite, it is your vice.

**(The knowledge of purity- impurity of matter)**

It is a general statement. But how amusing is this particular statement "द्रव्यस्य विचिकित्सार्थं गुणदोषौ शुभाशुभौ" (भाग.पुरा.११।२१।३) meaning that the same thing can be pure and impure in different circumstances. Why? The scriptures have made a hypothetical analysis of vice and virtue based on the task that we have to do and the purpose for which we have to do that. How is this hypothesis? It is like this: “अदेङ्गुण” (पा.सू.१।१।२) “अदेङ् च गुणसंज्ञः स्यात्” (वृत्ति) Is the growth a vice or a virtue? But, Panini (a saint scholar) says that “आदैच्च वृद्धिसंज्ञः स्यात्” (पा.सू.वृ.१।१।१) if *Adeng* (अदेङ्) is virtue, is then accretion a

vice? No, accretion or growth is not vice. A name has been assigned to it and when such a name is assigned to it, it is cognized. When such a cognition takes place, the person concerned becomes conscious about it. Try to understand a simple example. Whatever name is given to you by your parents, after being addressed for a few days by that name, a sort of faith awakens in you. When you call a child by his name, a sort of interest thrives in him. He looks all around as to why those people are making such a sound. But, gradually he becomes conscious about such a call or sound and thinks that such sound is made to convene him and him alone. A sort of faith takes place in him that it is perhaps his name. When he is called upon to hear that name over and over again, a trust or confidence after faith takes birth in him that it is certainly only his name. After that if someone else claims that name to be his, he will protest and emphase that that particular name is his. This is his trust or confidence. After that even if he is plunged in sleep and if he is called out by that name he will get up. If you summon him by another name, he will not come to you, but when he is called out by his given name, he gets

up because now an allegiance has been created in him that it is his name only. His name creates a consciousness about 'his name' in him. That is how a cognition is felt by us. Similarly the nomenclatures of right and wrong which the scripture has prescribed, are not exclusive.

Do we not address Thakurji as Gopal Krishna? Here is a famous witticism. Once the wife of a man named Gopal-Krishna went to join a devotional song (भजन) "Gopal Krishna Hare Hare," She thought that taking one's husband's name is a great sin. Then she joined the devotional song like this "Radhey Krishna Hare Hare, Munni's Papa Hare Hare." She did so because she was conscious of the fact that Gopal-Krishna was her Husband's name. So she started singing in that fashion. But for those whose husband's name is not Gopal Krishna, they would not know the meaning of this. Thus only when the scripture lays down that a particular statement about the purity of a particular matter, we take cognizance that that matter is pure. Similarly when the scripture ordains that this particular "matter is impure", we also take it like

that, meaning thereby, that that matter is impure. Thus a particular matter becomes pure or impure owing to the cognition as judged by the scripture. Thus matter is neither pure nor impure in itself. This is the doctrine or theory of our scripture.

Have a little patience and think how elevated and with what sincerity our scripture views *Dharma*. Some people assume that what is impure will always be impure. To this extent that what is impure for me, must be impure for you too. But this cannot be so! For example, our cousin (uncle's daughter) is sister to us but for others, she becomes their bride. Our realization is that of a sister while their cognition is that of a woman for marriage. Everybody's conception is different. In that case we do not regard the man as a sinner for marrying the daughter of his uncle; it is because their religion has not recognized our rule or custom as theirs. So we do not lapidate him for his having married his uncle's daughter and do not call him a sinner for such an act and do not condemn him to damnation just because we have been made to realize that



uncle's daughter is our sister. This is not necessary for others. If it had been so, then this should have been also true for animals and birds. But animals and birds do not follow such a tradition. Then should we kill them? No, a particular religion applies to a particular group only. For others our religion may be irreligion. This is the essence or message of our scriptures. Religion hence should not be considered as exclusive. How lofty our view was that we don't consider one religion acceptable for all.

Its clear evidence is available in the fact that we had six sects regarding divine entities. Shakta (शाक्त-worshipper of goddess), Saur (worshipper of the sun), Vaishnav (worshippers of Vishnu), Ganpatya (worshippers of Ganesh), Shaiva (worshippers of Shiva) and Skandha (स्कंध). All these religions recognize the adorable gods as their respective adorable gods. But none of them considered that the worship of a god, whom they have not accepted as their adorable god, is irreligion and as such it will take the believers of other religions to hell.

### **(Cognition of purification of Idol for worshipping God)**

You can consult the scriptures; you will come to know one thing examining the *Mantra* (मंत्र) of consecrating an idol. When you hold the ceremony of consecrating a particular idol of your adorable deity, all the rest of the gods are naturally consecrated in it. Far from consecrating a god, we at the same time consecrate in the idol, the earth (पृथ्वी), the energy (तेज), the water (जल), the air (वायु), the space (आकाश), the direction (दिशा), the time (काल), the soul or spirit (आत्मा), the mind (मन), the intellect (बुद्धि), the ego (अहंकार), the conscience (चित्त) and all the rest of the gods. If your adorable deity is Shiva, all of them are invested in Shiva. If your adorable deity is Vishnu then Vishnu is consecrated in it. If your favourite deity is goddess or Devi, all the rest of the gods get infused in the Devi. Our Puranas are replete with such type of literature. If you read Vishnu Purana, you will come to know that Lord Shiva, the Devi, the Ganpati and the other gods are the devotees of lord Vishnu. If you study the Shivapuran, you feel that the Devi, Vishnu, Ganpati and all the other gods are the devotees of Shiva. if you read Ganpati Purana, it

will appear to you that all these gods are the worshippers of Ganpati. Then we will have to decide whether all these puranas are a mere gossip or what their real import is. Now where will you reach such an import from? It will be detected from where your favourite god gets consecrated, meaning thereby that when we consecrate our favourite god, we consecrate other gods also there itself and we get infused with the exclusive devotional feeling towards our adorable deity. Such was our culture, we consecrated all the other gods along with that of our adorable one. Now we don't need anyone else as all the gods are present in our favourite god. This was our inner feeling. Now just think that a particular god, whom we do not directly worship, is that not our adorable deity?

Once we examine the procedure of consecration then only we come to know about this. It is really quite painful that today in *Pushtimarg* also, hypocrisy has crept in. Some *Vaishnavas* (followers of this sect) have begun to think that the deity gets animated by the mere touch of the Maharaja (Guru) not to speak of touching the

feet of the idol. We, the Goswamis of today's generation, have also fostered this misconception that by our touching the idol's feet, the deity gets consecrated. Just note that Gosanyeen Vitthal Nathji has documented the complete procedure of consecration. It is like this. First purify the idol by reciting the *Purus Sutra*, “*पुरुषएवेदं सर्वं यद् भूतं यच्च भव्यम् उतामृतत्वस्येशान यदन्नेनातिरोहति*” (पु.सू.२). After that consecrate Lord Krishna in that idol. Here also he did not forget the sublimity of his vision. Let it be *Pushtimarg* (the path of Grace), or the path of *Maryada*, let it be the path of worship or the path of Shiva or the path of Shakti or the Vaishnava Path. In our *Vedic* vision, there has been one sublimity and it is that the God, whom we worship is infused with all the other gods. Hence, we do not need any other God. But note that if we do not need any other God, it does not mean that someone else does not need any other God. Somebody else can consecrate our god in his God. If you examine the method of consecration, you will know that all the Puranas (पुराण) are discussing or explaining this very thing. This was our decorum that we never regarded the follower of any other religion as a person deserving



hell. This was our feeling of our seeking refuge in our adorable deity and also our feeling of dedication and devotion to our god. We never thought that a person who does not devote himself to the God we worship and pray, is a dunce or a sinner. This is our great generosity. And all this applies equally to God, to matter, to *Mantra*. For example we regard Lord Krishna's name as a *Mantra* but if another person considers the name of Lord Shiva as his *Mantra*, we never take it that Lord Shiva's devotee is doing something wrong. You go through the *Purusottam-Sahashtra-Nama* (पुरुषोत्तमसहस्रनाम). Mahaprabhuji has regarded the name of 'Lord Shiva' therein as the name of Lord Krishna himself. If you read Shiva Purana, a number of Lord Shiva's names are the names of Lord Krishna. Take for example the Linga Purana, many names of Lord Vishnu are the names of Lord Shiva. All the rest of the other Puranas lay stress on “भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च, अहंकार इतियं मे भिन्ना प्रकृतिरष्टधा” (भग.गीता.७।४)

If Lord Krishna says so, we feel that all these the earth , the Water, the Energy, the Air, the ether, the

Mind, The Ego, and the Intellect – are the forms of Lord Krishna Himself. In Linga Purana, Lord Shiva also subscribed to it saying “भूमिरापोऽनलो वायुः.” How to decide this tangle whether all these names refer to Lord Shiva or to Lord Krishna. Well, the answer is very simple. For a devotee of Lord Shiva, all these objects are 'Shiva' and for Lord Krishna's devotee, they are Lord Krishna “सर्वं कृष्णमयं जगत्” and for devotees of Shiva “सर्वं शिवमयं जगत्”. Nothing exists outside Shiva. Now is it Krishna or Shiva? This question does not arise for us. Others think that we formed a number of sects and raised controversies about them amongst ourselves. The reality lies in the fact that by raising sects we have admitted the importance of every god. The devotee of every god can so deeply be engrossed in the worship or devotion of his adorable god that by being oblivious of worldly things and other gods, he becomes a true celebrated selfless lover of his god just as Majnoo, who is unable to recognize or grasp any other thing except his God.

It is said that once a Muslim priest was offering his Namaz (prayers) at the road side. Majnoo, the person who is famous for his deeply-drowned in the memory of his beloved, happened to pass just before him. At this the Muslim priest flew into a uncontrollable rage and shouted at him, "Are you mad? Don't you know that I am offering my prayer (Namaz) and you have passed across me". The lover asked, "Whom were you remembering in your Namaz?" The Mulla answered, "I was recalling my God-Allah". The lover retorted, "Excuse me priest, I was deeply steeped in the contemplation of my beloved, so I became oblivious of the whole world and hence could not see you sitting here on the way. How could you see my movement while contemplating your God?" We, the devotees, accept the fact that we are true lovers of our adorable deity and not a priest. The only difference is this that we have wished to become the true lover of our adorable god and not a mere priest offering formal prayers. The priests remember that they are offering prayer and how could anybody pass across them. Majanoo, the lover does not have any sense when he is searching his Laila,

the beloved. For him the world is only his Laila "सर्वं लैलामयं जगत्". This was the kind of sublime view we had, which we have forgotten. That's why so many muddles creep in our religions owing to the allegation or accusation levelled by others, and also due to our distrust. But let us examine our trust or belief, our gospel truths or our scriptural utterances. All these things are self-evident or transparently clear. The Bhagwat, therefore, explains that – "शुद्ध्यशुद्धी विधीयेते समानेषु अपि वस्तुषु द्रव्यस्य विचिकित्सार्थं गुणदोषौ शुभाशुभौ" (भाग.पुरा.११।२१।३)

**(The variety in the Name and Form of God, is for *Dharma*)**

"वेदेन नामरूपाणि विषमाणि समेष्वपि धातुषु उद्धव कल्प्यन्ते एतेषां स्वार्थसिद्धये" (भाग.पुरा.११।२१।६) The Bhagwat wants to explain that the God represents all the names and forms present in this world "सर्वाणि रूपाणि विचित्य धीरो, नामानि कृत्वा अभिवदन् यद् आस्ते" (चित्युप.१२।७) ". That God manifests Himself bearing all names and all forms but we have chosen for us one particular name for our devotion. In that name or the form, which we have chosen, we become highly and deeply devoted and dedicated to Him, oblivious



of the other ones and we are not a formal priest. Hence the scriptures and the Vedas “नामरूपानि विषमाणि समेष्वपि” have created dissimilarities in the similar forms. Such dissimilarities have been produced so that we become deeply attached to or engrossed in the contemplation of our adorable God and thus unite with Him or search Him. We do so, not for quarrelling with those professing a faith quite different from that of ours. If you entangle yourself in disputes and controversies with persons of other faiths, then you are not a devotee or true lover in the real sense of the term. That’s why I often preach that to be a faithful devotee is a noble thing but to be dogmatic or orthodox is highly dangerous. To be a Hindu is quite good, but to be an orthodox Hindu is equally dangerous. The much better it is to be a Muslim, the much worse it is to be an orthodox Islamist, because in such a situation we become formal priests and not true faithful Majanoo, the devotee. “Why this person is not searching for the one whom we are praying !” My friend! You strive to find out the object of your devotion or faith in your Namaz and we will discover

the one whom we like in our devotional singing. A poet truly sings

“कवि ठाकुर प्रीत करी है गोपालसों  
 टेरे कहों सुनि ऊँचे गले.  
 हमें नीकी लगी सी सो करी हमने,  
 तुम्हें नीकी लगी न लगो तो भले.”

We must hatch that much faith in our inner-self. When we devote ourselves with that much faith to our God, then nothing remains *Adharma*. This has to be understood. We are not narrow-minded in our ideology. The loftiness or sublimity of our thoughts lies in this dogma that “आत्मवत् सर्वभूतेषु यः पश्यति स पण्डितः” that is, one who looks upon all like one's ownself, is a real scholar, a true devotee, a right believer. We recognize the interest of others according to our self-interest, and validate the deference of others according to our own deference. Likewise we recognize the belief of others according to our own belief and the faith of others according to our personal faith: “स्वे स्वे स्वीकारे या निष्ठा स गुणः परिकीर्तता”. The

faith which is at our respective command, is our virtue. ‘‘विपर्ययस्तु दोषस्यात्’’ The Bhagwat explains to us this fact under *Dharma* (religion) that the Place, the time, the doer, the matter and the *Mantra* which one is in our command, is a virtue. Our non-faith in it should not lead us to quarrel with others. This is not our duty or *Dharma*.

#### (The method of purification of Matter)

Therefore, Bhagwat explains to us ‘‘द्रव्यस्य शुद्धयशुद्धी च द्रव्येन वचनेन च’’ how a matter becomes pure or impure. The Bhagwat suggests this all in a simple way. The matter can be purified in many ways. Sometimes it can be purified by matter itself and another time it can be purified by speech. The Bhagwat provides a comprehensive list of different types by which the matter gets impure and can be purified: ‘‘द्रव्यस्य शुद्धयशुद्धी च द्रव्येण वचनेन च संस्कारेणाथ कालेन महत्त्वालपतयाथवा शक्त्याऽशक्त्याथवा बुद्ध्या समृद्ध्या च यदात्मने अघं कुर्वन्ति हि यथा देशावस्थानुसारतः’’ (भाग.पुरा.११।२१।१०-११).

#### (Purification through matter)

What are the different things which make the matter pure and impure? The Bhagwat in this respect lays down that the utensil out of which we eat, gets defiled or impure but it becomes pure on its being scrubbed. How will it be pure by scrubbing? The scripture so ruled that the defiled utensil will be regarded as pure if the smell and the paste are removed by scrubbing it with the substance which purifies. It is regarded that every matter that comes into being, has a distinctive nature of its own. If some defilement permeates its basic nature, it is regarded as impure. Now just see, when we put a little curd into the milk to coagulate it as a curd, it is not regarded as perversion or debasement. But if oil remains clung to utensil we eat from, it is regarded as perverted, because the nature of that utensil was not that of oil. Since it remained stuck to it, hence it became debased or perverted. Do you understand my point? If that oiliness is removed, it gets purified again. That is why the scripture says that ‘‘अमेध्यलिप्तं यद् येन गंधं लेपं व्यपोहति भजते प्रकृतिं तस्य तत् शौचं तावद् इष्यते’’ (भाग.पुरा.११।२१।१३) . If something is stuck to the matter which is



not its basic nature, let it be smell or paste, and then the matter is termed as impure. As soon as those impurities are removed and it is brought back to its basic nature, the matter becomes pure.

### ( Purification by speech)

The Bhagwat states “वचनेन च”, that is several substances or matters are not to be purified by the substances themselves. They can be purified by word or speech. Now let us take the example of our Sect. Who has the right of the service of deity? One who has been administered the initiation of refuge (*Brahmsambandh*). What is that ? Is that not a word or speech ? One becomes sacred by whispering the words “Sri Krishnah Sarnam mum (श्रीकृष्णः शरणं मम)” into his ear. So he became pure just by uttering word. If such words are not whispered into one's ear, he is impure. Now is the person pure or impure? If somebody go to a village and say that he will purify every object by pronouncing the *Mantra*, “श्रीकृष्ण शरणं मम”. Please understand that everything cannot be purified by the *Mantra* ‘श्रीकृष्ण शरणं मम’. Tomorrow you will

start purifying a buffalo by uttering this *Mantra*, but this will be of no avail, because this rule will apply to the object for which it has been framed. A person cannot become a Brahmin (ब्राह्मण) by mere uttering the Gayatri. The one particular word or utterance makes a particular person pure and by uttering the some other word, the other person can become impure, whenever a person is made to embrace Islam, this basic statement or utterance of Mohammadan faith is whispered into his ear “La-ilahi-illillah Muhammad rasull-i-llah”. By mere doing so, the Hindus conceived that since such an utterance or statement had been administered to him, the particular person had become a convert to Muslim faith and hence became impure. “La-illahi illillah” means that “God is One”. Is this interpretation not acceptable to us? “एकमेवाद्वितीयं ब्रह्म” (छांदो.उप.६।२।३). We have been believing in this very *Mantra* much before the birth of Mohammed Sahib. Now “Muhammad rasulLee/ah” was never rejected by us that Mohammed could be the prophet or a divine messenger. We have been all the time saying this: “आचार्यचैत्यवपुषा स्वगतिं व्यनक्ति” (भाग.पुरा.११।२९।६) . The Āchārya or teacher provides the right path to us. The

gods themselves state that “we can explain some of our precepts or teachings to you but what is true form of that preaching, this we can’t explain. This will be conveyed to you by the preceptor or teacher.” “आचार्याद्वैव विद्या विदिता साधिष्ठं” (छांदो.उप.४।९।३) . Now who is the Preceptor (Āchārya); Madhavacharya or Shakaracharya. But today they are also not present there. Whosoever preceptor you happen to meet, and whatever he preaches about the Brahama or Allah, he is your preceptor (Āchārya). Thus, if Mohammed Sahib is the preceptor telling you about Allah, Hindu intellect can have no objection to it. Our religion cannot object to any part of the basic statement or confession of Muslim faith because Allah has expressed something through Mohammed Sahib. Mohammed Sahib too, is subscribing to the same point. Thus he is also a preceptor. Panini clearly states “नृत्तावसाने नटराजराजो ननाद ढक्का नवपंचवारम् उद्धर्तुकामः सनकादि सिद्धान् एतद् विमर्शो शिवसूत्र जालम्” (पा.मा.सू.-नंदिकेश्वरकृत व्याख्या)

Is Panini a preceptor or not? Consult the commentary or annotation of Patanjali. Patanjali clearly

states that Panini is a preceptor. One who has attained a particular knowledge- The divine or eternal knowledge – distributes or imparts it to others, he is a preceptor. If one who has attained Allah’s knowledge and if he is imparting Allah’s knowledge, why should we object to it? But if they object to our preceptors, what can we do about such an act?

“या रब वो न समझे हैं न समझेंगे मेरी बात” that is, oh God! they have neither understood nor will they understand my point of view. The matter is only this much as to how we should make them understand. We understand your import, but if our view is beyond your comprehension, we are helpless. We therefore, conclude that God is performing His sport in your personal form. But that sport is beyond our comprehension too. But this is our veneration that that also is Lord’s sport, we believe so. Now, see that purification can be performed through utterance of speech and impurity can also be caused by speech or word. For example in Islam if you utter “talāk” three times, the wife becomes impure to live with.



### **(Purification through sacrament)**

Purity is obtained through ritual or sacrament also. For example, a mirror is cleaned before seeing your face in it. Marriage sacrament and *Yajna*-upveet sacrament are performed to purify man and woman to live as husband and wife. Similarly, we perform sacrament of the idol also to purify it before worshiping.

### **(Purification through time)**

Bhagwat opines that there are a number of substances which are refined neither by matter nor by utterances or speech, nor by rituals or sacraments, but after the passage of a little time it is refined by itself. You may wonder as to how such an act takes place? Please try to understand one fact that if cremation ground existed in the past in the city and is not in use for a long time and people had forgotten the reality, it becomes pure. Please note that the cremation ground is regarded as an inauspicious place. Thus, with the passage of time that ground becomes pure. Now by conducting historical research one should try to infer why the ground which was

400-500yrs back treated as impure because of the cremation of the dead, is now no longer regarded so. “कालेन शुद्धि”. Now try to understand how great our concept of *Dharma* is! It is pregnant with loftiness or sublimity about how one thing becomes impure and how it gets pure. The Bhagwat first clarified it that all this is cognizance. It is the name of this matter “अदेङ्गुणः वृद्धिरादैच्च इकोयणचि”. It is all a ‘noun’ of matter, we should recognize it. When we address a dog, “Tomy, Tomy”, he at once recognizes that he is being called, then why don’t we as rational beings recognize all this. Then why don’t we recognize that it not being a noun only, is truly some impure matter. Then we get perplexed that “oh! that matter was impure.” First the cognizance of that matter is necessary. We do not take cognizance and lay full weightage on the matter. The matter is neither pure nor impure. The matter can be made pure or impure by all these methods.

**(The ignorance of methods prescribed in scriptures for  
Purification – impurification of Matter)**

There is a cancerous disease in *Pushtimarg* and it is that the water of the well is pure and that of the pipe is impure. Ask Mahaprabhuji and he says “How to identify impure water ? It is as that of a well”. Because during Mahaprabhuji’s times, the rivers and reservoirs were not polluted. That’s why Mahaprabhuji says, that there can be pollution in the well. Somebody may gargle or rinse his mouth into it, may wash his clothes in it. If one does not observe its gravity or grace, then the well-water can be polluted or become impure and Mahaprabhuji further adds that the well will remain pure only when its purity is protected. If you make it impure by spitting on its’ parapet or by creating some other undesirable action, its water will not be fit for use. But the followers of *Pushtimarg*, unmindful of all these possibilities, stick to one thing tenaciously that “well-water is pure.” They need only well, even if Lord Krishna gets drowned in it, they won’t worry. I do not know why we have grown so irrational that we do not see reason!!!

“या इलाहि ये माजरा क्या है,  
दिले नादान तुझे हुआ क्या है ?  
आखिर इस दर्दकी दवा क्या है ?”

Where at last, will you search for the medicine of this ailment ? Mahaprabhu has gone to the extent of saying that the well-water might be impure for you but for Krishna everything is serviceable. Mahaprabhu has not made the well-water obligatory. He has given exemption from it. But we are so orthodox about well-water that in its absence even Lord Krishna’s worship will not be performed. Now just see if gutter water happens to mix with the well-water, still that well’s water will be used in the service of the Lord and we will not use the water obtained from the pipe because the devotees regard the tap water as impure. But brothers! tell me which scripture states like this ? The scripture states that the utterance or speech makes things pure and impure. But tell me which scripture ordains that tap-water is impure? Now think over this fact that during that period since the taps were not in vogue, how can anything be stated about its use?



I quite often narrate one great fact how oddly we conceive our religion. Contrarily the scripture clearly commands that when we have to go across a river by a boat, consideration of touchability and untouchability between a Brahmin and a Shudra is not observed. We have regarded the travel by train as impure. It is said that in the train some passengers consume non-vegetarian food, hence we become impure having come in their contact. Now, consider the travel by bus or Aeroplane, and then will we consider ourselves as impure. But no, contrarily we have taken it for granted that travel by train makes one impure while this is not applicable to the travel by bus. Now this has to be seriously thought over that if the touch with the non-vegetarian makes us impure then in our houses the lizards are non-vegetarians. Thus does the wall of your house become impure or not ? How will you check the movement of that Lizard in the house which violates your propriety of conduct or ethical self-restriction? How can you tell lizard "do not roam around in our house as our house will become impure if we touch the walls of our house." As soon as you turn your light off, it will enter into

your house. It all certainly, is beyond my comprehension about religion. What has happened in the course of following *Dharma*? How irrational we have become about the basic object of virtues? We are entangled in futile pursuits unmindful of the spirit of our scriptures.

Let me tell you an episode from the life of Gosanyeenji (गोसांईजी), which is highly amusing. Once Gosanyeenji sent a man to a dyer for getting the turban of Shreenathji dyed. The man went to the dyer but got back in no time without the purpose fulfilled. Gosanyeenji asked, "Why have you not got the turban dyed ?" The man answered, "The dyer was sprouting the colorful water from his mouth at the clothes to dye them". There-upon Gosanyeenji said "Did I send you to the dyer to get the turban dyed or to examine how he dyes the turban. It is the dyer's subject, not yours". Now just listen attentively when a man becomes untouchable or impure. If we gargle upon the turban of Shreenathji, it will certainly become impure but if the dyer gargles like this, it does not make the turban impure. If a cultivator or a farmer eats food in his field, will

it make the wheat stacked below impure or defiled. No, it will not but if we do so, we will have it defiled. These are separate cognizances. There is no distinction of wheat in it but it is our cognition of its being pure or impure. Then it will have to be determined on the basis of the scripture that a particular object will be regarded as defiled or non-defiled. We have in vain presumed or taken it for granted that this particular object is pure and that one is impure. In *Pushtimarg*, it is a comprehensive conception more Omni-present than *Brahma*, that a brand new cloth is quite pure. I have visited about fifty times the cloth mills and there I saw for myself that the cloth in the process there is washed with mutton tallow a number of times. Thus there is nothing more defiled in the world than the brand new cloth. But we are under the misapprehension of the fact that by wearing a brand new cloth we are quite undefiled but by wearing a washed cloth we raise an undue hue and cry of 'defiled, defiled, defiled'. This is highly nonsensical. Now strive to think over it a little as to how we are adapting our basic object of *Dharma* (धर्म-sacred duty) and how in an unplanned way we are misusing our religion, we don't

understand it. There must be an element of some peoples' selfishness. It must be so because of the ignorance or imbecility of some persons. The *Dharma* has nothing to do with all these things.

The *Dharma* is concerned with “वेदप्रणिहितो धर्मो” (भाग.पुरा.६।१।४०) viz. what the scripture ordains, is *Dharma*. What the scripture does not subscribe to, is not *Dharma*. The scripture which denominates *dharma* like “इको यणचि” (पा.सू.६।१।७७), where the scripture does not denominate ‘virtue’ as virtue, there is not. Where the scripture denominates ‘virtue’ as virtue, there it is. This is true for *Dharma* as well. The ‘*dharma*’ or ‘*Adharma*’ has nothing to do with the object, all this has to be understood by us.

#### (Quantity- large or small )

The author of the Bhagwat says “महत्त्वालपतया अथवा” viz. if a thing is in large amount, it is not regarded as profane but if it is in small quantity, it gets defiled. I shall explain all this by an example from our *Pushtimarg*.



Somebody poured a little water at some place which is already used and if you step on it, people starts shouting that that particular person is no more pure. But during rain, the water flows upon all the ground, everybody steps on or into it, is the person then can be called, defiled? No, because the rain water is in a very large quantity. The scripture clarifies it in a very amusing way and it is like this. If a river is flooded, and the waters of the river and the gutters having intermingled enter into your house, in that situation will the house get defiled or not? The scripture lays down that in such a state, the house cannot be regarded as having been impious, because such an event has taken place not in a small quantity but in an abundant quantity. The scripture says that when there is a fair in the city, in which thousands of people come and in such a situation you start saying, "I am in a position of remaining untouched by others, hence I should not be touched?" Just see! When there is no walking space even, in that space who will make room for you to stand apart from others? Hence in a crowd or fair, man is not treated as touched; such is the scriptures' clear command. In Bombay

also the same condition exists in the trains. In Gujarat there is a very funny, a very witty man named, Shabuddin Rathod. He has given a very good satire about the train. He asks why handles are hung in these Bombay trains. Somebody replied that it is because no one may fall down. He said "but tell me the room or space where one can fall down. No space at all to fall down" – Lord Krishna says in the Gita. "प्रकृते क्रियमाणानि गुणैः कर्माणि सर्वशः अहंकार-विमूढात्मा 'कर्ता अहम्' इति मन्यते" (भग.गीता.३।२७) All actions are being done by the modes of nature the primordial matter. The dunce whose mind deluded by egoism, considers himself to be the doer. If you get into the Bombay trains, you will understand the truth of this statement. You can't get into or get down from these local trains by your own sweet will nor can you stand at your will. You may swear to the effect that you will not depart from your wife or beloved, but in that crowd you can't manage to be together with each other. You will have to depart. The public rushes there just like the rush of a dam's water. Then how can there be a room to fall down? In such a rush of people yet we say that a person gets defiled in the train, but not

defiles in the bus. Tell where the scripture lays down like this. The scripture says that a man could not be said 'defiled' in a public transport like the boat at that time. Then the train is also a public transport. Because some passengers eat non-veg. food in the train, so, we have inferred that the passenger gets defiled. Now please understand if a crow happens to drop something undesirable upon your house, will this happening declare your house as defiled. Now wash the whole house. We have never taken these entire situations into our consideration. Out of our sweet will we are observing religion irrelevantly without proper thinking.

**(Purification of Doer- ‘स्नानदानतपोऽवस्थावीर्यसंस्कारकर्मभिः  
मत्स्मृत्या चात्मनः शौचम्...आदि’)**

After the 'matter', let us discuss what the scripture says about the purity of the doer. It is said that the doer becomes pure by having a bath, by charity or donation, by undergoing penances and by the age. What part does the age play in the matter of purity ?

The scripture ordains that the infant is not defiled due to his childhood. Likewise an indisposed or diseased person also does not get infested or defiled. But a healthy person is defiled. A matured person also gets perverted but because the child is immature, hence he is exempted from defilement. Thus owing to the age one object is pure or pious and the other one is impious or impure. No religion is exclusive in regard to purity or impurity. That which is pure, is impure also and that which is impure, can also be pure in some sense. Now think deeply how comprehensive and lofty our vision about religion was!

“स्नानदानतपोऽवस्थावीर्यसंस्कारकर्मभिः” (भाग.पुरा. ११।

२१। १४). Some rules and rituals regarding the purity have been prescribed. If you don't possess the capability to perform the ritual of purity, it is then pure and on the opposite side if you have the capacity to perform it, its non-performance is impure. One of our 'Vartas' states that two pilgrims were coming to Vraj and in their Kitchen a dog sneaked in. Gosanyeenji then commanded that one who is capable to cook afresh, his food is defiled and the one who



is not capable to cook a second time is free from that defilement. Now the question arises as to how can it be so? We do not pay attention to the main point which of the situations was regarded as impure and which of them as pure by Gosanyeenji? We simply concentrate on the fact that the dog touched the food as if the dog was not the form of God but it was the form of Satan. Even dog is one of the God's forms. We in Hindu philosophy believe that nothing exists as Satan. Thus one who is capable of cooking easily was made to realize that the dog was an unholy being, hence the food was defiled and the other one who was incapacitated was told that he needed not to be purified, you remain rest assured. This is the inner vitality or liveliness about observing religion. It is not a mechanical religion, it is lively religion, an art of living life.

In India, dharma was a way of life and art of leading life. If you live it like an art, you will then understand how pretty, pleasant and auspicious the *dharma* is! But when we live *dharma* mechanically, it then grows painful, inauspicious and unpleasant or ugly. Thus,

no doubt that *Dharma Purushartha* is a basic object of life but we have failed in making its proper adaptation and management. Therefore, the *dharma* may become assistant or helper in performing *Artha*, *Kāma*, *Moksha* and our devotion. Our religion somewhere or the other becomes a stumbling block to our devotion. This 'defiled, defiled', is a hindrance. If devotion is deserted then O.K. but observing rituals is necessary. Thus it transforms into *Adharma* instead of *Dharma* because according to Mahaprabhu Vallabhacharya and the Bhagwat, *Dharma*, *Artha*, *Kāma* and *Moksha* should be performed as rituals being an ingredient or a part of Devotion but we should not perform *Bhakti* as ingredient or a part of *Dharma*, *Artha*, *Kāma* and *Moksha*. It is not Devotion, we don't say so. One who is the pursuer of the basic human object of *Artha*, can consecrate the devotion in this human object of *Artha* just as the devotee of Lord Shiva can consecrate Lord Krishna in the idol of Shiva, similarly the devotee of Vishnu can consecrate Lord Shiva in the form or idol of Lord Vishnu. Likewise the *Artha Purushartha* can install the devotion in one's basic human object of *Artha*, but one who is pursuing

the *Purushartha* of Devotion can't install devotion in the basic object of *Artha*. Doing so is *Adharma* and installing *Artha Purushartha* in devotion is *Dharma*. This was the insight of the adaptation of all the four-five basic human objects i.e. *Purusharthas*. That insight is somewhere lost in our inner-self and this has multiplied our distresses. That sort of life has assumed the form of terror or fright and torture and has no longer remained the art of life.

### (Mantra)

What a fine thing has been explained by the Bhagwat about a *Mantra* “मंत्रस्य च परिज्ञानं” (भाग.पुरा.११।२१।१५) . Simply uttering a *Mantra* is not as such a *Mantra*. There should be a thorough knowledge or profound insight of it, like who is the presiding deity or god of this *Mantra*? Who can utter this *Mantra*? Where should such a *Mantra* be uttered? At the time of Rajiv Gandhi's cremation, uttering of *PurushSutra* was a taboo, because there are different *Mantras* pertaining to the cremation ceremony and truly they are so fine *Mantras*. Now-a-days it is the misfortune of us, the Hindus that we don't perform the cremation ritual of

the dead but simply burn our dead bodies. Under our Indian system we have the cremation ritual (अग्निसंस्कार) and not the formal burning down the dead. I accept this from the bottom of my heart that if the corpse of the dead is to be burnt down only, then the electric cremation ground is very good, a thousand times better. But if cremation is to be performed as a sacrament, the electric cremation is not a proper thing at all. But we do just the opposite and burn down the dead misconceiving it to be a sacrament. But simply burning down is not a sacrament. You must be well-aware of the fact that when we carry away the corpse to the cremation ground, we take a casserole or a small earthen pot just in front of it. Which was that fire which was graciously or deferentially seated and worshipped as a god in our house, “अग्ने नय सुपथा रायेऽस्मान्” (ऋक्सं.२।५।१०।१) , that is, oh! Holy fire, you take us to the right path henceforth, you have been our guide and guardian throughout the whole of our life, now also take us on the right path after the life. You are a pioneer अग्रे नयति इति, कस्माद् अग्नि, अग्रे नयति इति ‘अग्नि’. We take that fire with the corpse. Now-a-days we use kerosene oil in the cremation. Really



that is no holy fire. Yes, If we consider “सर्वं खलु इदं ब्रह्म” ‘Every thing in this world is nothing but ‘Him’ and the fire from Kerosene is to be regarded as good as holy fire. Then what is wrong with the electric cremation? Why to pollute the environment by burning down a huge pile of wood? But if real sacrament is to be performed, there is some appropriateness in burning down. If the corpse is only to be burnt down, there is no propriety in taking the godly fire with the corpse, we must understand it. But we make an ugly mess of everything because we have to burn down the corpse and not to perform a real ritual. But if there is a question of burning down only, then burn it anywhere and there is no question of proper or improper. The *Mantra* of the sacrament or ritual is so attractive, if someone can manage to know them, he will have a death-wish. Once an English poetess said that if “Taj like memorial could be built for her by her lover, she would instantly wish to die.” Similarly, the *Mantras* to be recited at the time of cremation are so appealing that one would certainly like to die if their sense is conveyed to him or her. There they are recited like this “अक्रोधेन क्रोधं, सेतुन्तर दुस्तरान्” what is this death? It has

been so explained that it is a bridge between the life and the life after. How to go or swim across this bridge? We have to swim across this ‘anger’ by the bridge of the absence of indignation, that is by calm “दानेन अदानं अकामेन कामं सेतुन्तर दुस्तरान्” “दानेन अदानं सेतुन्तर दुस्तरान्”. That is; probably, you have been oblivious of giving charity in this life. You have passed your this life without donating, now you go to that condition of existence where you will make your life auspicious and meaningful. In this life you forgot to be peaceful. You might have been highly infuriated with several of your friends and fellows. Now, adieu! We bid you farewell! Now henceforth never fall a prey to indignation or anger. With such good wishes we bid final farewell to the deceased person “सेतुन्तर दुस्तरान्”. If we recite such spiritual incantation, the death becomes pleasant. Such are the nice *Mantras*. If we listen to the marital incantation, the marriage becomes a very pleasurable affair. But now-a-days the matter is quite otherwise. The bride groom keeps looking somewhere else and the priest keeps reciting the *Mantras* and then we believe that the ritual got performed. How was the sacrament performed? It was quite a different

farce or mimicry. It was this very situation I wanted to draw your attention to “मंत्रस्य च परिज्ञानं” to know a *Mantra* thoroughly is really a *Mantra*, try to understand one thing carefully Mahaprabhuji says – “अपरिज्ञाननष्टेषु मंत्रेषु” just see, the root is here. “मंत्रस्य च परिज्ञानं” Mahaprabhu says “अपरिज्ञाननष्टेषु मंत्रेषु अव्रतयोगिषु, तिरोहितार्थदेवेषु कृष्णाएव गतिर्मम” (कृष्णाश्रय-५). The knowledge of *Mantra* is real *Mantra*. Ignorance about a *Mantra* is not a *Mantra*. It is only a sound; it is this very thing that was told before Mr. William.

#### (The procedure of purification of *Karma*)

How will the *Karma* be purified? The Bhagwat says that when we perform an action with our own resolution or with an alternative or with desires in mind, our tendencies, the *Sātvik*, *Râjas* and *Tâmas* will certainly create some or the other difficulties for us. Thus, whatever difficulties we face will generate impiousness in our action. Surrender all that action with pure intellect to God, then the action becomes pure, “यस्य स्मृत्या च नामोक्त्या तपोयज्ञक्रियादिषु न्यूनं संपूर्णं तां याति सद्यो वन्दे तम् अच्युतम्”. surrender leads to purity “कर्मशुद्धिः मदर्पणम्”. Surrender to God is the purity

of the action. We, the followers of *Pushtimarg*, misunderstand that the surrender is a separate initiation. But try to understand attentively that initiation in our sect is not a separate initiation. “कर्मशुद्धि मदर्पणम्”, that is, whatever, including the wife, the home, the treasure, the children, etc. we take as ours, the surrender of all these to God is the purity of action. Which action's purity? This is the purity of life's action, because all of them are the accumulations born of egoism and attachment. The accumulations or encumbrances like the wife, the son, the house, the adored and the respected persons, for which we are alive and living, are the causes of more or less impurity, but when we dedicate them all to God as “गंगात्वं सर्वदोषाणां गुणदोषदिवर्णना, गंगात्वेन निरूप्या स्यात् तद्वदत्रापि चैव हि” (सि.र.८), that is, when the action is dedicated to God, all of them become pure. All the actions which owe their existence to them, become pure or pious on their being dedicated to God. So much has been described about the purity of action.



“गुणदोषार्थनियमस्तद्भिदामेव बाधते” (भाग.पुरा.११।२१।१६)

The Bhagwat explains to us that the regulation of the vice and the virtue which we have performed, we have not performed all that with the purpose that there is any vice or virtue in any action, any time, any doer, any object, any place or in any *Mantra*. I am pointing out this just to break your schismatic or discriminatory intellect. In fact it is not the supreme object of *dharma* to point out that something is pious or impious. The real motive or intention of *dharma* is to teach you the way of living life in such a way that may elevate you higher and above your discriminatory perception. What's that method of edification? The Psychology tells that several times it so happens that the secret which we do not want to reveal, suddenly goes out of our mouth. When it so happens, we lose our control on it. In such a situation psychology suggests a way out. It is that that wrong or that fact be consciously repeated time and again. By doing so, you will automatically regain your control over it. When you will do it again and again, it will come in the voluntary part of the mind from the involuntary part of it and we shall be able to control it. The Bhagwat

explains to us the very same model that we have invented a number of discriminations in regard to the unity or exclusiveness of God involuntarily due to nescience (अविद्या). Hence, strive to live through knowledge voluntarily. This will enable you to regain your control over it. Now understand one thing more. Our hands and feet automatically perform their respective movements and functions. When we move voluntarily, we gain our control on it. When we do not raise them voluntarily, then all the functions become involuntary. There is one famous witticism about a princely ruler of Bharatpur. Once an English officer asked the Maharaja, “Well Raja Sahib, tell me why in your state do the people speak a word twice, as ‘*Sajan-Vajan*’, ‘*Pani-Vani*’?” The Maharaja of Bharatpur replied; “Such a language is spoken by some ‘*Ganwar-Sanvar*’ only. All people don’t speak so.” Now tell how this practice can be controlled. The defects appear involuntarily like this. But if you speak ‘*Ganwar-Sanvar*’ a hundred times, it will come into its voluntary mechanism instead of being involuntary and after that if you say ‘*Ganwar*’, you will not add ‘*Sanvar*’ to it. This has been told as a method of

psychological treatment that a wrong is used voluntarily, it will get extinct. Mind it that a wrong which is voluntarily committed, again and again, will happen with greater intensity. But do not misunderstand me. This does not apply to the habit of drinking intoxicant liquor. I simply mean that the involuntary wrong which is happening, if it is made voluntary ten to fifteen times, you will have your voluntary control over it. This is a procedure, a process of psychology and it is this very procedure which has been told here.

The Bhagwat so infers about this : “फलश्रुतिः इयं नृणां न श्रेयो रोचनं परं, श्रेयोविवक्षया प्रोक्तं यथा भैषज्यरोचनम्” (भाग.पुरा.११।२१।२३). A number of fruitful results have been narrated in the scriptures for doing the rituals of *Karma* and *Dharma*. It is just like the coating of sugar upon a bitter medicinal pill or tablet, so that it goes down your gullet easily. We feel this to be the biggest bitterness that we regard the unity, the exclusiveness and the omnipresence of God as the bitterness. But the sweet feature of all this is that if you are not able to accept God

as omnipresent, then see Him where you can see Him. Now don't see Him anywhere else from now onwards!! Understand that voluntarily seeing Him has been forbidden and commanded that "don't see". Now, we will have the basis that if God is this, then He is omnipresent. If Lord Krishna has omnipresence, all the other gods are consecrated in him. Thus, we shall not devote ourselves to any other god. “अन्याश्रयो न कर्तव्यः, सर्वथा बाधकस्तु सः.” Don't observe voluntary dependences (अन्याश्रय) on anyone else, the sense of 'otherwise' (अन्यथा) will automatically disappear. By not grasping that insight, we perform a lot of anomaly. Hence the Bhagwat says “फलश्रुतिरियं नृणां न श्रेयो रोचनं परम्, श्रेयोविवक्षया प्रोक्तं यथा भैषज्यरोचनम्” just as we take a bitter medicine by sugar-coating it, similar policy has been adopted by our scriptures in the management of *Dharma*.

May Shree Mahaprabhu be so gracious to us as to inject us with the capacity of managing the basic object of *Dharma* (धर्म–Sacred duty) like this. So by singing the verse of dependence on the preceptor, we shall



propound today's subject here. *Artha*, *Kāma* and *Moksha* are yet to be discussed. We shall try our best to accomplish them during the time frame at our disposal. But since there is much confusion about *dharma*, hence I have interpreted this in detail because it is not known for certain whether the devotion is *dharma* or *dharma* is devotion. Devotion is *Kāma* or *Kāma* is devotion or *Artha* is devotion or devotion is *Artha*. Thus, if prior to the *Dharma*, we comprehend all this, all the rest of the matter will be as clear as the one written on stone. It is due to this that I devoted so much time to it. It appears that I devoted time rather more than expected and kept you also busy for long. By singing a verse in praise of Āchāryacharan, we shall bid adieu to today's discourse.

## **Chapter-4**

### **(Question-Answers)**

Q. When everything happens by the grace of God, will *Pushtibhakti* (devotion of Grace) be available or not by His grace?

Ans. Just think about the circulation of blood in our body. All the organs or parts of the body keep functioning well only when the blood keeps circulating inside the body. We don't have any device which helps in the circulation of blood and we cannot start or stop the circulation of blood at our sweet will.

It is a different affair if one wants to commit suicide, otherwise the blood automatically keeps circulating inside the body but we can certainly exercise control over the blood which is automatically circulating. How? This we can do by the movement of our limbs. Now please note, this has become an interdependent affair. The organs function or move due to blood circulation and circulation of

blood keeps happening by the movement of limbs. This very interdependence exists between the devotion and the grace. That is, the grace is the outcome of your devotion and your devotion keeps going by the grace. Both devotion and grace are attached to each other by a knot of emotion of interdependence. If you wish to break down this emotion of interdependence and then ask me if 'everything happens by the grace of God and is there any need of performing devotion?' Then what answer I can give. If everything goes on by the blood circulation, what is the necessity of doing exercise of our limbs? If you do not move your limbs for quite sometime, you will see that the organs will be enervated. Those persons who have sedentary jobs and who remain sitting for a long time with their legs hung down, the circulation of blood in their legs slows down, with the result that they start suffering from several types of problems. You, yourself can experience all this. Those persons who do not practise jogging or walking regularly, their hearts do not perform pumping well. How does that pumping take place? If you consult physiology, its clear import is that when you are to perform jogging, your heart

has to pump more blood there. This has again become interdependence. Just as; "where is your house?" "in front of the garden." "Where is the garden?" "In front of the house." "Where are the both of these?" "In front of each other." If you ask about these two separately, then its order gets shattered. If you keep it moving, then and then only it will remain operating. Thus if you continue your devotion, you have grace in return and the devotion, too will remain in currency. If grace remained unbroken in you, you remained constantly charged with grace.

Q. Everything is the outcome of God's grace. Should we infer from this principle that what is then necessity of performing devotion?

Ans. Certainly, such a sense can be inferred but that will not be limited thereat. It will have to be applied to the circulation of blood and the movement of limbs or organs also. Please note, the speech is conducted by the conduction of intellect and mind and the mind and intellect are actuated by the conduction of speech. If you



do not let a child speak and whenever he starts saying something, you harass him. This situation will gradually make his wit blunt. We, the followers of the *Pushtimarg* (path of Grace) have been instructed not to speak anything as soon as the Maharajshri graces the occasion. If you speak, he will feel exercised. Due to this fear of his being exercised, the conduction of our intellect became poor and its conduction amongst you also came to a halt. Thus the conduction of speech is necessary for us for the conduction of intellect. The conduction of intellect and speech has positive relationship and the one assists the other to actuate. This is interdependence. If bypassing it you start asking question, both will come to a dead stop. Only one cannot continue. There is one custom in this place (Jabalpur). Two people dance by holding each other's hand before the deity on the occasion of the Janamastmi. In this game if one lets go his hand, then both the partners fall down, but if both of them go round by holding their mutual hands, they do not fall down even when they are half inclined. This happens because of each other's centripetal force. This is thus the game of grace

and devotion. This is the dance of endeavour and diligence. This is the dance of intellect and speech. If it goes on, the *Nand-Mahotsava* will continue. If any one of them frees his or her hand, both of them are sure to fall.

Q. Yesterday you explained about the *Dharma* (sacred duty) and the *Kāl* (Time). Is there then a provision or room for rectification of our religious rituals and rules keeping in mind the today's 'time'?

Ans. This question calls for a little serious consideration. Yesterday what I attempted to explain was that this has been a characteristic feature of the Indian sacred or authoritative prudence that we never regarded *Dharma* as exclusive (एकांतिक). Since you are not the followers of Jainism, hence the word exclusive “(एकांतिक)” must be appearing very hard to you to understand. The Jains believe in the theory of non-exclusiveness (अनेकांतिकवाद). They are well versant with the term exclusive. But here it has no relation with or reference to Jainism. The word ‘exclusive’ simply means that a

particular *dharma* has no alternative and everybody must profess or practise it. Such a *dharma* is considered as exclusive and if a person does not observe that *dharma*, he is declared as non-believer or *Adharmi*.

When I am saying that the prominence of our sacred prudence or intellect lies in the fact that we never considered *dharma* as exclusive. By all this, I simply mean that whatever scriptural commands we get in the name of *dharma*, those commands are not compulsive for everybody. They are only for that holder who is really rightful to observe that particular *dharma*. That holder of a particular *dharma* has the obligatory duty to observe the precept of that *dharma* and that precept has been given to him in the sense as to what *dharma* is for him in a particular time and what *adharma* is for him at a different time. I also explained this to you by citing an example that if a Brahmin is an ascetic or a celibate (संन्यासी या ब्रह्मचारी), begging is his *dharma* but if he is leading a domestic life, begging is egregiously *adharma* for him. Hence for a Brahmin begging alms is *dharma* as also *adharma* with

reference to the time. For a Kshatriya violence in the battle is *dharma*. If we take a look at Srimad Bhagwat Gita, God says at every place “मया हताः त्वं जहि मा व्यथिष्ठा” (भग.गीता.११।३४). “I have already killed them. Now you kill them.” In this respect does the Lord give the precept of *adharma* shunning non-violence? The reality is not so, the summit of our sacred prudence lies in the fact that what is *dharma* for a Kshatriya, can be *adharma* for others. This is not at all such a new thing that we face difficulty in understanding this. If a soldier in the army kills the enemy, he is awarded “Paramvir Chakra”. On the contrary, if you kill somebody, you may be condemned to death. Now please tell if killing is a *dharma* (sacred duty) or *adharma* (sin or crime). For whom and where it is *dharma* and *adharma* must be taken in regard to time, place and the holder of the authority or doer. But the pity of this all is that we do not take it in that spirit. This causes misunderstanding in our mind. Let me give you a very simple example. As in the game of football kicking the ball is the greatest means of scoring a goal but in the game of cricket, kicking means L.B.W. out. Why was there no run?



This was so because kicking in cricket is forbidden. Is the kicking in cricket victory or defeat? All this will be explained by the rules of the game as to which game allows you 'kicking the ball' and which one forbids you doing so. Just as there are rules of the game, similarly when you start viewing the whole creation with the feeling of a sport, then the positive and negative sides of all the *dharma*s and their discriminations will appear to you like the rules of God's game. Now just see a very interesting rule of the Lord's game. Idol worship is *dharma* for some while it is *adharma* for others. For some the marriage with uncle's daughter is *dharma* but for others it is *adharma* of the highest category. All these are the rules of His (God's) game and we are playing our games in His playing field. When you are playing cricket you will have to obey the rules of cricket, and if you are playing in the field of football, you will have to observe the rules of the football game. Now, fortunately or unfortunately we cannot exclude ourselves from His (God's) playing field. This is a painful thing but whatever rules of the game He has framed, we can make no amendments in them, but can only play according to them.

This was the motive of my explaining to you. My purpose was not to bring this fact round to you that "The *dharma* being time related, can we make amendments or not".

The amendment is not made by the player but it is made by the cricket board. You might be aware of the fact that in the olden times, the cricket used to be played for five days. Now they have introduced a change. Now it is played in fifty overs. Thus the player has to show his diligent performance according to the changed rule. If some of the players emphasize in the field to make it for five overs because he has been employed somewhere else and hence to go earlier and any other player suggests to make it of one over only because he is required early somewhere else. In such a state, this will no longer remain cricket but will become a different story.

Change in the cricket rules is to be effected by the cricket board and not to be effected by the player. This board (of the universe) is His (God's) board. The Board of five basic elements such as *Kāl* (time), *Karma*

(action), *Prakriti* (Primordial Matter), *Swabhāv* (temperament) and *Purush* (celestial life) (काल कर्म प्रकृति स्वभाव पुरुष), which he has setup or formed. it is He and He (God) alone who makes all these amendments with regard to time. We are helpless in this matter. We can only play, can achieve victory, can face defeat. The rules of His (God's) game are really very interesting. Nobody compels you to play any particular game. It depends on your sweet will. which game- hockey, cricket or football- you would like to play? Suppose all of a sudden the feeling of playing hockey arises in your inner-self and instead of kicking the ball on the playing field, you start running. Just think what type of scene will it create? The audience will enquire of you as to why are you running. You will answer that you become charged with the feeling of playing hockey. If you were haunted by the memory of hockey, you should exercise control over yourself and the game which you were really playing. Keep playing according to its rules. This was my import to make you understand.

Q. Under the path of Grace, there are definite rules and systems of God's awakening and lulling to sleep. But in today's routine, the system of religious service is also modified according to office tune. Is it admissible or is this troublesome to God? Kindly clarify.

Ans. First of all I would like to convey to you that my father Dixitji Maharaj was a heart patient, blood pressure patient and he was suffering from cancer in his feet. Despite this he used to go to Parla from Bhuleshwar (Mumbai) about twelve miles away to deliver religious discourses. Naturally, he being a patient of blood pressure, must have felt inconvenience. Some of the audiences expressed sympathy towards him and requested him to stop delivering discourses as this would cause lots of discomfort and be painful to him. My father then gave a very time reply, "well, my birth itself was painful, and the duration of living life is also painful. I have been enduring so many pains, and you can't even endure the pain of listening to my discourse. First tell me what hardship do you feel in listening?"



Will God who is omnipotent, but seated in a small room of our house, not feel the exertion. You strive to contract this much and feel the pinch of this situation. The nature has blessed a mouse with the capacity of entering a hole much smaller than the size of his body, you just see how you feel if obliged to live in a much smaller house than the size of your body. God who is so pervasive definitely feels uncomfortable, when seated in a small house of ours. One who created the whole world and makes all the creatures to go to sleep or awake., If we make him arise or sleep, he must be feeling some discomfort. The One who nourishes the whole universe, you offer food to him. This is the grace of God that he does not reject your offer. This is because the Lord is not affected by ego or vanity otherwise a person who feeds the whole hamlet, if you try to feed him, will he not feel insulted? Since God has no conceit, He accepts your food, etc. whatever you offer him. If God had even a little ego, He would have slapped you and would have said "How dare you have the audacity or impertinence to make me go to sleep." But since God is free from such conceit or ego, so he does not regard all

these actions as an act of diligence. Just possible He might be feeling so.

One of my friends Radhey Shyam lives in Jaipur. Once he said something to his relative which I liked very much. One day his brother-in-law came to him and said, "we have to go to take a dip in Pushkarji. Will you feel inconvenience in sparing me your car." He replied "inconvenience I shall definitely feel in allowing you to take the car, but how you had thought that I would not derive pleasure out of that inconvenience!"

How much distress a mother would feel in breast-feeding her child, we cannot gauge it, because we do not have the experience of this act. How much trouble a mother experiences in the upbringing of a child, we do not know. How much pain a mother must have felt when a child starts crying and awakens the mother plunged in sleep. We should think how great pleasure the mother must feel in going through that trouble. Some distresses are such as are full of pleasure in undergoing while there

are distresses which when given to others become a cause of pleasure. During Holi festival when you besmear somebody's face red and yellow, you derive pleasure from causing such a pain to others. Without the mood of that festival if one does so, it will certainly cause skirmish. Some distresses are such which cause pleasure in both imparting and undergoing. While some distresses are cause of strife or brook. Thus, we will have to apply our intelligence for analysis. Now, if God feels pleasure in taking the distress caused by devotion, how can we deprive Him of it? This is my question. Who has given us the right to deprive God of that pleasure, first clarify this? If a child tells his mother, "O mother, as you will feel a lot of inconvenience in my upbringing, so let it be performed by someone else." Oh, will he be admitted in an orphanage? No, both the child and the mother mutually experience pleasure in giving and recalling that distress.

"God suffers from distress while the service is performed." Some people raise a lot of hue and cry in vain that 'God is distressed, God is distressed'. They do not

really know that God feels pleasure in having that distress or diligence. The dictum says "while the two are locked in an embrace, the third is an intruder". Why do we not try to understand that when the giver and receiver are mutually pleased, we are uselessly exercising our intellect? Why don't they think that if distress is giving pleasure then let it go on. How much trouble one feels in climbing Everest? Just strive to feel it by climbing a little. The mountaineers do not get Oxygen. They lose senses, they suffer from snow blizzards. But the pleasure of mountaineering can be felt only by the mountaineer itself, we cannot feel or experience that pleasure. God does not experience distress by the devotees' devotion. Does a Guru not feel distress when a pupil puts some question to him? If that Guru does not prepare himself for getting pleasure out of that question, he should resign from the title of the Guru. Why? Because he is not prepared to take pain in solving or satisfying the curiosity of his pupil. Does a doctor not feel diligence in the treatment of a patient? But if the doctor does not feel pleasure in taking that distress, he should give up his medical practice.



When you are causing pain or distress to God by your devotion then definitely He must be feeling some distress or inconvenience. Why He will not feel but we feel pleasure in causing and receiving that distress. This is so because of the intensity of our devotion in giving that distress and God derives pleasure from the distress out of doling out his grace. If your conscience is fully convinced, you will feel no diligence or distress and even if you feel, it is that of pleasure and not of distress or pain. This has to be specially kept in your mind.

Q. Shall we ever be able to reach the unselfish devotion or piety by constantly performing this devotion of having glimpses of the deity and performing His service with a motive?

Ans. As far as the question about God is concerned, try to understand one important thing about God that we have been infused theoretically with the spirit that we have to reach God. It is a programming done by God in us. That is the reason why we feel that we are

progressively reaching towards God. Really speaking no person reaches near God, nor can he reach near Him. God can reach near everybody. “गोप्यः कामाद्, भयात् कंसः द्वेषात् चैद्यादयो नृपाः सम्बन्धाद् वृष्णयः, स्नेहाद् यूयं, भक्त्या वयं विभोः” (भाग.पुरा.७।१।३०). God reaches a person near whom He wishes to reach.

There are a number of models to reach near a person. The one whom we wish to reach near, he himself can come near us just as at the Airport, the luggage on conveyor belt reaches us but we feel that we have reached near the luggage. Several times it appears that both have reached near each other. Thus there are a number of models of reaching towards each other. Those models are by design naturally available in the hands of God but none of the models is available to us except for one. Which is, whatever is happening, it appears to us that we, too, are doing something.

Just as we dive into the swimming pool; when we dive there, is that act our own effort or is that

happening due to gravitation? What will be your decision? If you think in terms of gravitational pull, you are not reaching there by performing diving but reaching there due to gravitation. If you think from the point that we performed the act of jumping upon the spring board, took position and performed the act, such an act would appear to be one's own endeavour. But there is another thing to be understood attentively that if the earth does not possess gravitational pull and if you perform such an act in the space, you will start going direct upward instead of coming downwards. Now think whether we are reaching somewhere or somebody is reaching near us. This decision-making depends upon our own self-confidence of our being in existence. Where any comprehensive element came in our context, when we are surely inside it, how then shall we reach upto? By no model can we reach upto it, because we have already reached there. We ourselves are inside it itself. But there is different sort of programming that you can climb up as high as three-storeyed jumping board, you can perform jumping and then by performing head on dive you can jump into the swimming pool. When

you do all this, it appears to you due to that programming that you performed a good dive due to your own attempt and technique. But truly speaking it is all due to the gravitational pull or power that is making you reach downwards. If that gravitational pull had not been there, then after performing that dive which direction you would have flown into, is something very enigmatic, which is very difficult to understand.

Here again the same question regarding God arises whether we can reach near God. This we can understand only when the concept of God is comprehensible to us. God possesses a number of options regarding this model but there is no alternative available with us, except this that under our programming, we should undertake our diligent task observing those rules which we have framed.

Let me tell you one thing about one incidence. Once an audience asked me that I recite in different context, sometimes Urdu verses, sometimes in



Persian, sometimes BrajBhasha and sometimes in English, where have you managed to study that much? I answered, “well brother! I never studied all that. My Dadaji (father) used to speak them, so I also learnt them and started speaking them. What I had heard from my childhood, you people had not even seen it. Under different contexts I recall them and so speak accordingly. The audiences are taken in or deceived as to how much I had studied. Listening to my discourse you become nervous under the misconception that I am such a widely read and learned man. Hence it shall be irrelevant to put any question to him. Well, try to understand that knowledge is not mine. What I heard previously, is being uttered by me here. But if you continue to praise me like this for a few days more, I shall naturally start feeling that all others do not have such knowledge as I possess. But when I peep into my past, I come to know that I remember only those things which my Dadaji spoke in my presence. I really have not studied all that. What I heard, is being uttered from my mouth. It has got stored in the intellect and it is coming out as well. One more thing is to be understood here. Many people are

under the misapprehension that water is produced by the earth. Brothers! Please be aware that water is not produced by the earth. The earth really stores the water. When the bore-wells became popular many years ago, the underground water was hardly 10-20 feet below the earth's surface. All of us thought that the earth produced water, hence, draw out water as much as you want. With the result the water level depleted. Then people started going further down to 40 feet, as at 20 feet there was no water. They believed that the earth has stopped producing water at the depth of 20 feet. Now-a-days even at 200 feet you donot get water at many places. Thus the earth does not produce water, it simply stores it. If the water is excessively drawn out, then what will the poor earth do? In the same way the rainfall of God's grace is getting stored within us, we can suck it out by the pump of devotion, only when we feel it within ourselves. But if you suck out in large quantity, there will be a shortage inside. We should understand this also. What is easily available “सहज प्रीत गोपाल हि भावे!” meaning that Krishna appreciates only our unstrained, spontaneous and natural love. Why was such an

inconvenience not caused in case of traditional well, it was because we did not draw that much water from it? When we suck out water through the pump, it causes no pains to us. Hence we indiscriminately suck out water which ultimately results in the dearth or deficiency of water. Thus try to understand this attentively that the earth does not originate water. It simply stores it, and the earth has methods of preserving water. For illustration, if you protected trees, the earth will absorb water. All the systems are interdependent. If anybody out of vainglory believes that all this is being caused because of him, it becomes the cause of great disaster. When we remain interdependent that is the individual on God and God on Individual, individual on society and the society on the individual, in that situation the question of ego does not arise and thus everything keeps running smoothly. Another example of interdependence is the creature on the tree and the tree on the creature. The respiration is mutually dependent. All this is interdependent. Until the time our feeling or sense of interdependence remains firm, all this system of ours will keep running well. As in that characteristic dance, if one

partner lets go the hand free, it will cause fall to both of them. We should try to understand this.

Thus, this is to be understood that the devotion with a selfish motive is similar to driving out underground water from the earth. Unselfish devotion is not the form of driving-out the grace of God. On the contrary it is the devotion of defending firmly the ecological system, so you should keep it well-managed and not allow ecological system to get disturbed. All this is, therefore, interdependent.

If you still feel my discourse to be incomprehensive or difficult, do not request me to simplify it. What you should definitely do is to ask me as many a time to clarify the one which is beyond your comprehension, because if you go to some gymnasium and ask the coach to make the exercise simpler it will cause you harm and not anyone else.



I will tell you one more interesting story. I had been staying in Jaipur at somebody's abode. There a person happened to come upstairs to meet me. He was an inordinately pot-bellied man. When he sat down his belly could cover as far as his toes with his legs fully extended and was, therefore, badly panting and puffing due to exertion of climbing up, I, by the way, asked him, "You felt a lot of hardship in climbing upstairs". He exclaimed, "Your holiness, do you think that you are the only one who is healthy and the rest are unhealthy?" I returned, "No, I did not at all mean so. I inquired of you because you were breathless." He again spoke, "Do you think that you only do exercise, and I don't force so?" Now when a person's belly is so large as to cover his legs completely when he sits down, I was naturally so thrown into curiosity to ask him as to how he managed to take exercise, so I asked him, "Do you really do exercise? If so please tell me how you do all that so that I may also take exercise if I perchance happen to fall in such a situation (with a swollen belly). He just moved his fingers and said, "I take exercise like this" I thought good God, He further added, "Is only the

movement of legs an exercise and movement of fingers is not that (no exercise)? I then said, "Excuse me for the mistake I have committed. Henceforth I shall never even unconsciously enquire that as to why you had been breathless." Now just think that all the other such things can be classified as exercise, the devotion with a selfish motive and the devotion without any motive per say. But the devotion performed with selfish motive inflates the paunch. Thereafter even that devotion of grace does not allow it to deflate or diminish. This is certain because only yesterday I explained that "आर्तो जिज्ञासुः अर्थार्थी ज्ञानी च भरतर्षभ!" (भग.गीता.७।१६) That is why I don't say that the selfish devotion is no devotion at all. Devotion it too is, but will it emerge as devotion without a selfish motive, such chances are very rare because once the paunch starts swelling, it hampers proper exercise and when there is no exercise the paunch starts swelling further and it hampers the taking of any exercise. In the end we can move only our fingers in the name of exercise. You can intimidate anybody saying, "Are you only taking exercise, do we not do so?" This is quite right, exercise is taken by everybody.

But what sort of effect it will do on the swollen belly, is not certain. I am sure that at least the pot-belly will not be affected by such an exercise. Thus we should understand this much that whether the devotion with some ulterior motive will reach pure unselfish devotion. That is tantamount to moving only the fingers and not moving the feet. Whatever we are doing with selfish motive like offering flowers, performing *kirtana* in the name of devotion, but remember all this will not diminish the swollen belly of selfish devotion. The belly of wishes will keep developing, because the Bhagwat says "न जातु काम कामानाम् उपभोगेन शाम्यति हविषा कृष्णवर्त्मनो भूय एवाभिवर्धते" (भाग.पुरा.९।१९।१४). The gratification of desires never quenches further desires. It leads to its further generation on its being gratified once. The birth of desires or wishes is not bad but attaching it with the devotion amounts to the inflation of belly. It is vainly, like inviting the heart attack. By heart attack I mean, an absolute absence of devotion in the devotee's heart. The absence or non-existence of devotion towards the lord in the heart of a devotee is the biggest heart attack in the path of Devotion. Now if you undertake

unselfish devotion, such a heart attack will never visit you. But if you perform devotion with an ulterior motive, the chances of the so-called attack multiply a great deal.

One of the close friends of my father once suffered with a heart-attack. I thought that since he is highly affectionate to my father, I must pay a courtesy visit to him. I went to see him with this particular purpose only. In the hospital, he said to me, "I don't know whether or not these doctors will save me but since you have come, kindly recite '*Rāsa-panchadhyayi*' before me. I asked him, "how is that recitation related to the situation?" He further said, "The last verse of the *Rashpanchadhyayi* states "हृद्रोगम् आशु अपहिनोति अचिरेण धीरः" (भाग.पुरा.१०।३३।४०) that means it cures all the cardiac ailments." I then replied, "I don't know the recital of its text because that your cardiac ailment is totally different from the one referred to by you. That is the disease of the heart pertaining to the devotion and your attack has been caused by the consumption of ghee." He again spoke, "Since you have come, give me at least one recital of that text?" I ultimately expressed my inability. Is the hospital a place to recite *Rāsapanchadhyayi*? Even then if such a recitation does not cure him, the whole



accountability would be assigned to me. This profession of being a guru is really very risky. It is not certain when and who can ask for fulfilling an odd demand? We are so often faced with such odd demands. Well, try to understand that this physical heart attack has no relationship with one scripted in *Raspanchadhyayi*, but people are so stubborn and insist on its recitation in vain.

I am explaining to you in a very simple language that through the devotion with ulterior mundane motive, one cannot easily reach upto the unselfish devotion of God. But the otherwise is also true, if God has to reach a devotee with a worldly motive, for him no gate is closed. Whichever gate he chooses to reach the devotee, he can reach the devotee. God can reach us through any gate like that of desire, the wrath or rage, greed or courteousness and fright or fear. The gate through which God reaches us, if we strive to reach God through that Gate, it is a little bit difficult, you should understand this. We can't meet God through the gate through which He reaches us. Under the Path of Grace, the only path to reach God is to perform, devotion without any ulterior mundane motive.

## **Chapter : 5**

### **{Parallelism of Brahmic *Leela* and Bhagwad- *Leela* with *Swabhāv* (Nature) to *Bhakti* (devotion) }**

#### **(The Brahmic form and Brahmic play)**

So far I have tried to explain the phenomenon of all the four main *Pusharthas*, *Dharm*, *Artha*, *Kāma* and *Moksha* and the fifth one *Bhakti* the devotion. Now when you start putting up question, then only I shall be able to know how much you have been able to grasp and I, too, can understand, how much I have been able to succeed to make you comprehend all this. But when you do not put up any question, then that becomes one-way traffic. If you wish to make me active, then please ask questions. Let me tell you one thing clearly that so far we have absorbed the essence of four *Purusharthas* in a very limited sense.

The limited sense, which we are able to make out of these four pursuits, our scriptures were not circumscribed by that limit. If we have to gauge the span of their meaning, you will have to understand one thing prior to

that. The scriptures talk about it as a complete system. There is a question in *Upnishads* and it is like this: "What is *Brahm*?" The *Upnishad* interprets it in two ways that the *Brahm* (infinite substrate) is "*Satchidanand* (सच्चिदानन्द) the supreme truth, supreme consciousness and ultimate bliss (आनन्द) and He is also "*Satyam Jnānam Anantam* (सत्यंज्ञानमनन्तम्) (तैत्ति.उप.२।१।१) the ultimate truth, the ultimate knowledge and infinite. His form has been explained in this manner. The *Upunishad* also explains "यतो वा इमानि भूतानि जायन्ते, येन जातानि जीवन्ति यत् प्रयन्ति अभिसंविशन्ति तद् विजिज्ञास्व तद् ब्रह्म" (तैत्ति.उप.३।१). "सत्यंज्ञानमनन्तम्" is known as essential definition or the definition which explains His form. "यतो वा इमानि भूतानि जायन्ते." is known as His functional definition. This means to say, "What is He and what does He do? What does He do?" When this question arises, then *Upnishad* says that "He is there, where this creation is born from. Where the universe is sustained and ultimately in whom all is to be merged into, is *Brahm*. What is He? Clarifying this query the *Upnishad* states, "that which is 'truth', that which is 'consciousness' and that

which is 'infinite' is *Brahm*. This is an angle of vision to see the *Brahm* (infinite substrate).

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**(The *Bhagwat*'s Expansion of the three fold Brahmic functions into ten fold *Leelas* )**

*Bhagwat* did not circumscribe this concept to three i.e. *Utpatti* (Creation), *Sthiti* (sustenance) and *Vilaya* (fusion) but further expanded it in ten *Leelas* (sports) *Sarg*, *Visarga*, *Sthan*, *Poshan*, *Uti*, *Manvantar*, *Ishanukatha*, *Nirodh*, *Mukti* and *Ashrya*. When we compare the concept of creation in *Upnishads* and *Bhagwat*, we observe that what is said in *Upnishad* as *Utpatti* or creation, the *Bhagwat* says it is not only *Sarga* but also *Visarg*. *Upnishad* says that after creation *Brahm* positioned the creation or made its place – '*Stithi*'. *Bhagwat* described the same thing into six sub-divisions and that is *Sthan*, *Poshan*, *Uti*, *Mnavantar*, *Ishanukatha*, and *Nirodh*. The universe is manifested in *Brahm*. He is the place where this entire universe is existing. He creates it; He positions it in its proper place and takes care of its sustenance or nourishment. He creates different sorts of inclinations in this world, He creates various types of religions, not only



religions but also *Bhakti* (devotion). There is a specific sequence in all this. For example there is a sequence in *Utpatti*, *Sthiti* and *Laya*. He, who is born, will only be placed and nourished and he only will diminish. He, who has gone through *Sarg* and *Visarg*, can only be made inclined towards any *dharma* (religion) and *bhakti* (devotion). After that only he will undergo *Nirodh*, what we call as *Dashamskandh Leela* of Bhagwat. Upto this all the *Leela* has been explained under the heading of *Stithi*. After that begins the sequence of return. The Upnishad tells two kinds of it: First, the individual can return after having achieved liberation and second, individual can return after the deluge or universal annihilation. Just as we made a pot with the clay and then broke it into pieces. It then merges into the earth . Similarly, all that which is the expansion of the name, form and action of the *Brahm*, owes its existence to *Brahm* and after arriving at a certain point, is to be merged into the *Brahm*. Bhagwat describes it as the sport of emancipation and refuge. Bhagwat tells two forms of that refuge. One of them is form- refuge and the other one is the refuge of absorbing the *Leela*.

(The intimate cause behind all this is only *Brahm* and He only has transformed Himself into various forms of universe)

“देवाः मनुष्याः पशवः पक्षिवृक्षसरीसृपाः,  
रूपम् एतद् अनन्तस्य विष्णोः भिन्न इव स्थितम् द्रष्टव्यम् आत्मवद्  
विष्णुः यतोऽयं विश्वरूपधृक् एवं ज्ञाते स भगवान् अनादि परमेश्वरः  
प्रसीदति अच्युतः तस्मिन् प्रसन्ने क्लेशऽसंक्षयः” (वि.पु.१.१९)

But the Bhagwat has discussed all these factors in nine ways as against three ways stated in Upnishad, and explains *ashraya* or refuge as well. Despite this I have one more thing to state which is beyond the reach of most people's comprehension. Many a time the Bhagwat has emphasized it, not once but several times continuously. I do not understand why people hear only what they want to hear and one who does not like to listen, he does not listen. Bhagwat in that reference wants you to understand one particular thing and that is: the universe is being born out of the *Brahm*. The question here is: He, who 'does not exist', is being born, or that who really 'exists', is taking birth. Let us think of a model of birth of a child

through the womb of a mother. The child exists in the womb of the mother and then takes birth. This is one type of model. Then we may think another model of the clay and the pitcher, it does not appear that pitcher was in fact in the clay or as such has taken birth because of it. The pitcher comes into existence by some of the potter's efforts; the pitcher is made by the potter's effort. He moulds the clay in a particular shape. The pitcher does not lie hidden in the earth or clay. Try to understand carefully the process of extraction of the gold and the diamond. Both are present in their crude form in mine and are extracted from their ore. Thus this has been a subject to be deeply pondered over. The question is that from the very beginning, the whole creation had existed in the *Brahm* (infinite substrate) just as the child was in the mother's womb or it has been crafted as the pot by potter. When both of these models came up before the creation of the universe, Then several rationalists started putting forth the argument that when the object was present there, what was the necessity of producing it and if it did not exist, then there was imperfection in the Eternal spirit, because; why does a potter mould a pitcher out of the clay? He does so because

when he will mould a pitcher, someone will buy it, this will enable him to earn his bread. Thus in order to earn his livelihood, he moulds pitcher out of the clay. Now the question arises as to what livelihood has *Brahm* to earn. Though the argument is a little bit difficult, it calls for a little attention. Both of these are distinct or different. Now attend to this reality that if this whole creation had already existed in *Brahm*, it cannot exist out of the *Brahm* even after its birth. After its birth it exists in the *Brahm*- Himself and this was the case even before its birth, then what is the necessity of its procreation. When this question arises, the people feel at their wit's end. Their confusion becomes worse confounded and they are at a loss to find its answer. When the proper answer does not come forth, some people would say that the universe not at all comes into existence and all the rest is our misunderstanding. Some people think that this universe does not take birth at all, but it appears to us that it is taking birth,. Some others opine that the birth did take place but confusion ensued thereafter. But if you suppose some muddle or mess in this, you will have to admit that there is some confusion or muddle in the Infinite substrate or *Brahm* too, because the



world is full of lots and lots of clamours and confusions. There can be confusions even in going up one step on the ladder. We may slip during the process. So the confusion can be every and anywhere. Do all these useless confusions or unseemly things exist in *Brahm* as well? If not, then it becomes quite clear that the universe did not exist in the *Brahm*. This again leads to further confusion!

Seeing several such passages in Bhagwat, Mahaprabhuji ascertained that the answer to all these confusions will not be possible by such thinking. The satisfactory reply to this can be that the *Brahma* is a potter and He is also the clay. The clay itself is *Brahm* and the potter himself too, is *Brahm* and the pitcher that is born, has all the attributes of the clay and possesses, if not all, some qualities of the potter also. The pitcher does not possess the potter's qualities of producing it. But before the real production of the pitcher, the ideas that the potter had in his mind regarding the shape and the form of the pitcher become the part and parcel of that pitcher. Thus the mental design of the pitcher in the potter's mind like its shape, form, etc., having been executed, enters into the pitcher.

Thus some of the potter's qualities and some of the attributes of the clay permeate the pitcher. Which of the attributes of the clay does the pitcher contain? The hypothesis which the potter had in his mind regarding the shape, form and function of the pitcher, could not manage to fill the pitcher with water. The water can be filled in the earthen pitcher only. The imaginary pitcher needs imaginary water to hold in itself. The real water cannot be filled in the pitcher of imagination. We need real earthen pitcher to fill real water into. Mahaprabhu, therefore, says that the clay of this universal's pitcher is also *Brahm* and its maker, the potter also representing the *Brahm* Himself.

**(The eternal spirit or *Brahm*, described in Upnishads and Bhagwan as described in Bhagwat, has the ability to do anything in one way or has the ability to choose not to do it and also has the ability to do it in an unexpected way)**

Once this much is understood that both the potter of this universe and its clay are the *Brahm*, Mahaprabhu, therefore, infers that whatever name you may give him or call him by the name of *Brahm*, Allah, Yahoba, Buddha or the rules of one's deeds, whatever

may be source of this creation, it may be any object or element but whatever is visible to the eye, in that visible form, there is certainly, is a contribution of their doer and their material cause. This has to be admitted. When you have accepted the contribution of both of them, this also infers to another conclusion that, that doer is equipped with the capacity of doing something worth-doing, choose not do it and do something in an unexpected way, just as it depends upon the sweet will of the potter to make or not to make a pitcher. This is his capacity of doing a deed. If the potter wants to make a long shaped pitcher instead of a circular one he can. If he wants to make a wider, he can do so, it is his capacity of giving any shape to the pitcher, it is the potter's capacity of doing a deed. But if he does not want to make any of these types of a pitcher, he will not make. This is his power of non-performing and when he wishes to make pitcher in any other form than those mentioned here above, he could do that also. Therefore, this is his capacity of doing something quite otherwise. Thus all these three powers have to be recognized as existing in the potter. Similarly, all of these three capacities will have to be accepted as existing in the clay also. if the

clay can be moulded into a pitcher, it can be moulded into any earthen cup-shaped object, earthen container, an elephant, or a horse. Thus the clay has the capacity of being moulded and not to be. Potter also possesses the capability of doing or not-doing and of doing it quite otherwise. We will have to admit that both of them possess such capacities. Now you assign them with the name of *Brahm*, apprehension, illusion or you call them as God, Allah, and so on but the one who has made this, you will have to recognize His capacity being existent in Him. If you give it the name atom, then you will have to accept this capacity being inside the atom also. It is not essential to give it a name as atom. That atom could be formed in this or that way and even if nothing was to be made, then it could be that too. Which scientist Maxplanck first declared that the course of light is quite- unpredictable, as it sometimes moves straight and sometimes it deflects too from its course. The light does not follow the principles of motion perfectly. After a number of experiments it was proved that if we flash a beam of light straight, the whole light should go straight but some particles of light are so impetuous that they start going here and there. Thus the



light itself is pregnant with the capability of moving, not-moving and even moving in an unexpected path. Even the science supports this, thus the behaviour of the light - particle is also unpredictable. This is tantamount to the capacity of performing, not-performing and worth performing something impossible. The capacity which the creator of the universe has, meaning to say, which is in the cause or in the material cause of the creation, that very capacity exists in all of us on a small scale.

**{The ability of doing, not doing and doing it by unexpected means (कर्तुम् अकर्तुम् अन्यथाकर्तुं सामर्थ्यं), is present in all living beings)**

Those capacities which exist in the creator of the universe are also present in all of us, although on a very small scale. That capacity is in the light of the sun only, it is not so. That capacity exists in the light of the small bulb also. It is present in the light of a small candle as well. After conducting several experiments, the science has proved that a particle of one light by associating itself

with the particle of another light sometimes produces double light and sometimes both the particles when joined together present darkness. Now, the two lights combined together, must produce more light. How is it that it got dark? In answer to such a situation it is said that it is unpredictable. Now this term 'unpredictable' has been defined in our scriptures as the capability to do worth doing, to undo expected deeds and do it in an unexpected manner (कर्तुम् अकर्तुम् अन्यथाकर्तुं सामर्थ्यं). You can give them any name according to your common sense, but you will have to accept this capability. The capacity exists on the mega scale in bigger objects and exists on mini scale as well in smaller objects. That capacity lies in all the individual souls also. We can undertake devotion if we like to do and if we do not like to do, do not perform devotion. We could also perform devotion with an ulterior motive instead of selfless devotion. We could also use *Bhakti* for commercial use as well. Who can stop us from doing so? God never objects to your making Him the object of your trade and commerce. How simple and straightforward the temperament of God is! If someone encroaches upon your

trade or profession, you will immediately complain against it but God does nothing in this regard, because God has equipped us with the power of doing, not doing and even doing things in an unexpected means or differently. God says, “I am available to you in all respects everywhere. The way you want you can. Use Me, do not use Me or misuse Me. You are free but not on that scale, only on a mini scale, how much and how far will you misuse? For example a parrot captivated inside a cage possesses the capacity of doing, not doing and even doing somewhat otherwise, that is, it can move, walk up and down but he can do all this inside the cage not outside of it.

**{The boundaries of cage of individual are *Kāl* (time), *Karma* (action or kinetic energy), *Swabhāv* (temperament or potential energy), *Prakriti* (nature or matter) and *Purush* (soul)}**

Similarly all abilities are present with the individual soul and this individual soul which has been captivated in the cage of *Kāl*, *Karma*, *Swabhāv*, *Prakriti* and *Purush* (time, deed, temperament, matter, spirit), can

utilise his capacity within the frame of that cage. Nothing else can be done out of it. Having acted inside this cage according to the ability of doing, not doing and doing it differently, he thinks “I would perform this sort of devotion and not that sort of devotion. I shall not be a Hindu; I shall adopt Christianity or Islam. Or all these stories about the existence of God is a futile exercise, I shall follow Jainism or Buddhism.” All these capabilities are at our disposal. They have been granted to us on some scale. But there is a small inconvenience about which foot, right or left, has to be first lifted of the two provided to you. This depends on your sweet will. But if you lifted one foot then you don’t have the capacity to lift the other foot. At this place your scale is detected. Now you cannot lift your other foot. You can jump but cannot lift the second foot but that may make you fall down and due to fear of that fall, you do not lift the second foot. The existence of all three attributes of *Prakriti* resides in God. Because of these attributes, the natural nature of everything is also God and God is also present as a soul in every smallest of creature. “गुणानां चाप्यहं साम्यं



गुणिनि औत्पत्तिको गुणः, गुणनामपि अहं सूत्रं महतां च महान् अहं,  
सूक्ष्माणामपि अहं जीवः'' (भाग.पुरा.११।१६।१०)

Every capability of the mega-scale is available within us in a smaller scale. Whatever is happening on the mega- scale, that very function is being performed on micro-scale within us. All the attributes of the Eternal Spirit, there is not even one attribute of God which does not exist in a micro scale within us. When we are discussing about the management of *Dharma*, *Artha*, *Kāma*, *Moksha* and *Bhakti*, it is essential to take into consideration the capabilities that are present in us on a micro scale, so that we may perform them well. I would again remind you that whatever adjustment we shall do, will be inside the cage only not outside it but we can try to perform them well inside the cage within the given limits of the cage just as a parrot imprisoned inside the cage does. It can do a lot. It can do this far that it can bite your finger if you put it into the cage. If you put your cheek at the wall of the cage, it can show its love to you. Similarly we love God as well as bite. God has empowered us atleast with this

much capacity of doing, not doing and doing the same thing with unexpected means. We will have to understand this in reference to the management of basic objects of human pursuit like *Dharma*, *Artha*, *Kāma*, *Moksha* and Devotion.

**(In all the things the natural form of action can be understood by its attribute string. The *Utpatti* (creation) is a form of *Dharma*, *Sthiti* is a form of *Artha*, *Vilaya* is a form of *Kāma* and the infinite cycle of all these, is a form of *Mukti*)**

Now the important thing that I wish to explain to you is this; and this calls for your acute attention. For example, the fire burns, the wind blows, the water flows, why then we say that burning of fire, blowing of wind and flowing of water are their respective natures. If the fire burns somebody, does anybody file a complaint with the police against fire? If the wind blows away some one, does anybody files a report of kidnapping against the wind? If the water sweeps away someone, does anyone file a complaint against the water with the police station? Nobody does so because everybody knows that such and

such are their respective natures. If you fall a prey to it, it all is bound to happen to you. If you somehow escape, you will remain secure. How to make use of this nature or not to make use of it or to make use of it in quite a different way, is in your hand. None of them has control on their nature. If the water is flowing, it will flow on and it will flood away anything which comes its way. If the fire is burning, it will continue to burn and can also burn others. It is because flowing, blowing and burning are their respective natures. We do not say anything that we can do something to support all or oppose them. God has harnessed us with all the three capabilities of making good use, making no use or making misuse of their nature. It may just be there on the mini-scale.

**(Some actions are due to influence of others. Due to these influences, the acquired attribute is *Dharma*, establishment of that attribute is *Artha*, diminishing is *Kāma* and creation of new attribute is *Moksha*)**

We also know that if there is an action it is bound to make an effect on something which exists in nature. For example, the air is present in this room but we

don't feel it. But if someone installs a fan or a blower in this room, that affects us in a way that was not at all felt earlier and now we start feeling it. Whatever may be the temperature outside due to the shadow or sunlight, but since we have installed an air conditioner or an air cooler in the room, it makes the air cool, and it cools down the air to such an extent that though the air outside is not cool, yet we feel the cool air caused by it. The cooling of air and transmitting that cool air to us, is not the true nature of air but it is the influence exercised on the wind by some other device. Thus, some actions are produced by the influence of other things. The actions which come into being by the influence of other things, for this that thing alone is not responsible but the thing which is causing the influence, is also responsible for that action. The action which results out of something's true nature, does not entail any responsibility at all since it is the nature of that thing. Nobody can do anything about it.

**(The action emerging out of one's knowledge, desire and effort is known as *Karma*. In *Karma* the effort is a form of**



**Dharma, desire is a form of *Kāma* and satisfaction and dissatisfaction become forms of Mukti and binding)**

After this the next stage is, when by the interaction of one's nature and influence on him, a sort of consciousness or awareness springs inside us and we start desiring, knowing and attempting. By that knowledge when we start knowing, then we begin to desire for things and after that we strive to fulfil that desire by our efforts. Out of this whatever action is born, we don't call it action but term is as *Karma*. *Karma* which is born without knowledge, desire and endeavour is called action. That action is born either from one's nature or of impression or influence of others. For example, the blood circulating inside our body. Is that circulating due to knowledge, desire or wish or somebody's endeavour or spontaneously by its nature? Really it is circulating by the character of the physique. Now consider other point of view that this nature of our physique is influenced by the gravitation of the earth or by the pressure of the air. If you happen to go into space, this very blood circulation can be the cause of your death. The blood circulation which is responsible to keep

us alive, will, into outer space, be the cause of our death. It is one cause of life because of some influence and it is the cause of death because of some other influence. We again have misunderstood this that everything is happening in auto mode due to its nature and the influence of others and no *Karma* happens by our effort. Which *Karma*? As the blood is circulating automatically but as your movement begins, your blood circulation increases. When you fly into rage, your blood comes to your eyes. When your anger enhances a great deal, you feel your head to be heavier. Why so? We think that the heaviness of the head is due to our anger. Truly speaking, it is not the anger that makes our head heavier. If the head had been heavy due to indignation, then every wild animal's head ought to have remained constantly heavy. Do you think that our head becomes heavy due to our anger? No, it happens because the speed of circulation of blood, which our mind is not prepared to handle. If with that speed our blood circulates, we may call it high or low pressure. The fluctuations of the pressure make our head heavy because the veins of the mind have a particular nature as to what pressure it can

endure. That's why our head gets heavy due to rage or anger.

Some people think that sleeping is a natural phenomenon but we should keep in mind that when we eat food, its movement flows towards the stomach. The flow of blood in the forehead reduces, hence the amount of oxygen is, therefore, gets reduced. Hence, we get plunged into sleep. Under one universal programme so many things happen within us. We say that we want to sleep. Now is it action, is it nature or is it impression or influence? Out of our ego only, we think this that we wish to sleep. If we see from the angle of flow of blood communication (flow or movement), it is influence because the shortage of blood communication caused by eating causes sleepiness. Due to the scarcity of blood, the mind indicates to stop working. Thus the physique itself is such a system that leads to automatic switch-off.

In bio-world there is a very interesting phenomenon. The fishes do not enjoy sleep. They keep swimming in the water. To solve this mystery, scientists

conducted experiments to know as to why creatures on earth sleep. They observed how a bird protects its younger ones. Though she protects them but then how to ensure their safety? The young birds cannot stay without chirping and the other animals can easily detect and devour them up. But the nature has made beautiful arrangement as to check their chirping. They plunge into sleep at night and it is because of their sleep, they cannot be detected. That is how the nature has made arrangement for their safety. If they do not chirp, how then will the bird of prey detect their presence? Just at daybreak they start chirping because they know that mother bird brings food for them. Such is the arrangement of nature. Out of our ego, we assume that we are doing this but what we don't understand is whether we are doing this or the nature is getting it done by us. Incessantly a question keeps springing up in us whether we are performing devotion or the grace of God is making us perform this devotion. Well, this doubt in our mind is similar to this; are we feeling sleepy or are we being made to sleep? When we are made to sleep then also we think that we want to sleep. As a matter of fact, when we wish to sleep, then actually it is not that we want to sleep but the



survival system which exists within us, is compelling us to sleep, because if we keep on making noise throughout the night, someone will eat us up. Thus sleep is a survival kit gifted to us by nature. Therefore, when we sleep quietly, nobody can make us a prey.

Somebody's wife was addicted to unnecessary speaking. This addiction of speaking got so much extended that she was even not letting her husband speak. Therefore, the husband decided to keep mum. When she was not allowing him to speak, then there was no purpose. In the end his nature itself progressively became to remain exclusive and his speaking came to a deadly hurt. Even when wife asked something, he did not return a reply. On this behaviour, wife became nervous and thought of getting him treated. She went to a doctor and inquired of the reason of non-speaking. The husband never replied to any enquiry. The doctor checked him and found that all the functions were normal. Why then does he not speak? The doctor advised the wife to bring her husband to the hospital for further check-up. Then the husband became worried lest he would be admitted to the hospital,

and he said, "Wait, wait, I do not want to go to hospital." The wife immediately intimidated him to keep quiet and said "Keep quiet ! the doctor knows better than you" Now tell me if the wife does not allow him speak, what should the poor husband do? On the one hand he is being forcibly admitted to the hospital and on the other hand he is made to keep mum. What a tragedy!

Sometimes it so happens that we keep mum under duress. We think that we are silent because we want to be silent but the reality is that it is the influence of someone else which has made us to keep silent. I am talking about you people. Most of the time many instruct you "Keep quiet, and don't put any question to Maharaj shri." but I am not like that. I shall not send for the doctor, be that much assured.

However, please understand that the action which happens due to somebody's nature or is born of some influence is not known as '*Karma*'. But the actions which are born of knowledge, desire and attempt, are called '*Karma*'. As that husband was keeping mum, it was

the influence exercised on him, it was not his nature. As speaking was not allowed, then what was the use of speaking? It might be his nature to speak a little, but when he spoke protesting against going to hospital, it was his *Karma* because he spoke due to knowledge, desire and endeavour.

**("Behaviour"- The '*Karma*' which is performed making somebody as goal or somebody as means or fulfilling somebody's purpose, is known as Behaviour)**

When some '*Karma*' is taking place in the form of '*Kriya*' (deed) then the next step to understand is; Is that *Karma* only related to me? If it is so then it is not behaviour. But if I do some *Karma* in which other person also gets associated or affected, then we don't call it *Karma* but behaviour. For instance, As I am speaking, Is this my *Karma* (action) or behaviour? If I spoke by my knowledge, will and endeavour but it was not intended to make you listen, then it would have been *karma*. Now, when I am thinking that I have to tell this thing to you, then this becomes my behaviour and not *karma*. As our natural

deed entails in itself the ability of doing (कर्तुम्सामर्थ्य), ability of not doing (अकर्तुम्सामर्थ्य) and ability of doing by unexpected means (अन्यथाकर्तुम्सामर्थ्य). Similarly, in the deeds born of impression or influence of others, all the above three are also present within us in a mini-scale. In the same way, all these three abilities of doing, not doing and doing it with unexpected means, are present in our *Karma* also in a nano scale. Likewise in our behaviour also such abilities are present within us in a mini scale. If I wish to behave in a particular manner, I may do it, if I don't wish to do, then I don't do and if I wish to do in a different way, that too I could do. In this behaviour, moulding the other person according to our thought, is a kind of *Dharma*. The interdependence of each other becomes a type of *Artha*. To desire to use this behaviour for self or for others is *Kāma*. The fulfilment of such desires is renunciation and failures shall be termed as condonement.

**( Morality= Behaviour which is not favourable to self, any other person, or community, then not expressing that behaviour in front of others is known as Morality.)**



When such an attitude is born within us that we should not behave in such a way with others, what we don't like to be done with us, in that situation it is no longer called as behaviour. Rather it is termed as morality or ethics. Now just see it is not so that one's nature and *Karma* are not a part of one's morality. Everything exists but the same nature has progressively become morality. Ability of doing, not-doing and doing with unexpected means, lie in morality as well. It is upto you whether you use, not use or use it for immoral means. For example as democracy is being misused by the present day leaders. They lay emphasis on maintaining the structure of democracy but sidetrack the issue of foundation as they are not able to control the corruption. Have we got corruption as the legacy of freedom? "Don't talk about corruption. Our structure is that of democracy and of bureaucracy, try to manage this." Just see, this point belongs to morality or ethics but this is the use of ethics in reference to its doing by unexpected means (अन्यथाकर्तुम्). We can roll down the morality or ethics like Shambhu Dada (an olden time's toy) to and fro which rolls on when pushed

but after the rolling expires, it automatically stands straight. That capacity is present in us also regarding morality.

**('Dharma' = The *Karma* which is decided on four pillars  
*Shruti, Smriti, Sadāchar* and our liking, is termed as  
*Dharma*)**

When we say that morality is a matter of our mutual behaviour but what does God expect of us? Knowing this when we start our interaction with God, some or the other scripture intervenes and ordains that this type of behaviour is good and this sort of task is bad. The ability to do such task or not to do or do it otherwise according to *Shashtra*, all this capacity lies in yourself but the *Shashtra* (scripture) terms it as *Dharma*, which is a step further. *Dharma* also entails all these three capabilities, that is, it depends on your sweet will to observe *Dharma*, not to observe *Dharma* or do that *Dharma* as *Adharma*. Or Do the *Adharma* as *Dharma*. That very capacity exists here too.

I am not telling you all this to direct your attention elsewhere but I am trying to explain how management of *Purushartha* takes place. How many different ways we have to practise this adjustment and how many perspectives of this are there. I am firmly established on my core issue that that capacity is available there also to us. Just as we have understood through the scriptures that to do a particular thing is our duty and some another thing is not our duty. Even after having understood all that, the liberty of doing, not doing and performing or behaving quite contrary exists in ourselves on that level too.

Try to understand one thing. *Dharma* has not been described only with regard to our physique. It belongs to our body as well as to soul. Morality has been stated not in reference to soul, because the fundamental formula of morality is: “आत्मनः प्रतिकूलानि परेषां न समाचरेत्” (Don't unto others what you would not like to be done unto you). All this conformity (अनुकूलता) and nonconformity (प्रतिकूलता) belongs to our body. The soul has got to do nothing with it, because soul is neutral. To it, nothing is favourable and

nothing is unfavourable. “साक्षी चेता केवलो निर्गुणश्च” (श्वेता.उप.६।११). If anything were unfavourable to soul, then why would the soul exist in the form of trees. Ask any tree if it likes to be cut down?. Just as we human beings do not like to be cut down, similarly the tree also disagrees to it. Thus why would the soul have gone into the trees form of existence? The soul has nothing to do with favourable and non-favourable situations. It can go anywhere according to its free will.

More often than not, I used to say one thing about my psyche. It is once about my deferential presence to grace an occasion. Nothing appears to me a more sinister or distasteful than making my feet bathe with saffron water on such occasions. I however, strongly feel allergic to such tradition. It is most agonizing to me to make a fetish of me like this and over and above all this the custom of *Kesar- snan* (feet-wash with saffron water). Anyway, all the preparation of my welcome started and *Kesar-Snan* had begun. Really speaking this profession of being a Goswami is quite unwanted because if I refuse to



accept their deferential worship, they would be grieved and if I agreed to it, it would make me unhappy. What to do? There was great internal struggle in me. I fondly told them that I did not like that kind of *Kesar-Snan*. Then they presented a saying as to " Maharaj, why have you become so egoist? Are these feet yours? They are really ours." Then I said to myself, "My own assertion has boomeranged." Their assertion was right because "अहंकारविमूढात्मा कर्ताहम् इति मन्यते" (भग.गीता.३।२७) (the fool whose mind is deluded by egoism, considers himself to be the doer.) Thus to regard one's foot as one's own is egoism. This has been ordained by God in the Geeta that it is false pride. They said "why do you adopt such a posture? All around you preach divine knowledge and now you say that these feet are yours. How do you believe that these feet are yours? These feet are ours as well." Finally, I had to give in and allowed them to do as they pleased including *Kesar- Snan* (saffron foot wash). Such becomes the evil condition of Goswamis at the time of their deferential worship. This profession of Goswami is really

bad indeed, but what to do? It is helplessness. If you set up a shop, you will have to sell the goods.

I simply mean to say that both the morality and *Dharma* can be misused. What has to be understood in this is that whatsoever the morality exists in all this system, that belongs to our organism or body. When the topic of *Dharma* came first time, the body and above, it the soul was included. *Dharma* only tells us that what we should do and what we should not do from the point of view of soul.

**(The originating point or source of *Bhakti*'s birth- neither body nor soul but it is Supreme-Soul)**

But when it came to the fifth *Purushartha* (basic aim of human existence) that is, Devotion, you may write clearly an inscription on a rock that it involves the role of the physique and the soul but its source is neither from body nor from soul. The source of the Devotion is from Supreme-soul. The action that ought to be carried out between the individual soul and the Supreme soul, is called Devotion. Nowadays we have misunderstood that

gathering of a large crowd is devotional activity. Oh brothers! That is not the action of Devotion but the Bhagati action (भगतिक्रिया), that is, a running matter.

“भगत जगत्को ठगत है, भगत हु जग ठग जाय,  
भगत जगत् जो ना ठगे तहाँ भगत काहे फंस जाय!”

This is an important matter of divine knowledge, and not an ordinary point: “why does a devotee entangle himself in this world? It is so because he is not a real devotee. Rather he is Bhagat (भगत), that is a racer. One who runs has the possibility of falling down and a careful walker rarely falls. We run away from the world, hence we fall down. If we manage to walk carefully step by step in this world, there seems no cause to stumble and fall down, but the fact remains that we are suddenly charged with the passion of running. “भाव भगत भादों नदी आवत ही गहराय, गहराई तब जानिये जब जेठ मास ठहराय ” (The Extremely emotional devotee and river of rainy season, both express their depth in season. The real test for both of them is, their remaining deep when there is dry season).

Thus when we run, then only we fall. If we do not run and take careful devotional steps, the racer can't swindle the world and nor can the world deceive the racer. When we start running in the process of Devotion, it no longer remains Devotion. Contrarily it is transformed into a sort of running away. Then it will be reduced to Bhagati (भगती) and even be reduced to a pitiable or miserable condition. These offshoots keep coming out from that devotion. This secret has to be carefully understood that devotion is some sort of a dialogue originating between the individual soul and the Supreme soul. It is not a dialogue between body and body or soul and soul. The thing that falls within the range of nature (स्वभाव), influence (प्रभाव), action (कर्म), behaviour (व्यवहार) and morality (नीति), belongs to body. Where *Dharma* comes up, there comes up soul and where devotion begins, there comes one more stage above the soul, where the individual soul wishes to behave or have a dialogue with the Supreme Soul in some particular way. The kind of dialogue which the Supreme soul wants to hold with individual soul, we call it 'grace' and the dialogue which individual soul wishes to hold with



Supreme Soul, we call it '*Bhakti* or Devotion'. Please take a clear note of this. Its order is like this and in this order, at every step the ability of doing (कर्तुम्), not doing (अकर्तुम्) and doing it by unexpected means (अन्यथाकर्तुम्) is present just like that of the parrot in a cage. We can experience it at every step.

#### {Nature (स्वभाव) to *Dharma* (धर्म)- Parallelism with *Bhagwat*}

In addition to this one more thing has to be understood. All the steps that I have recounted, are parallel to *Sarga* (सर्ग), *Visarga* (विसर्ग), *Sthan* (स्थान), *Poshan* (पोषण), *Uti* (ऊति), *Manvantar* (मन्वन्तर), *Ishanukatha* (ईशानुकथा) *Nirodh* (निरोध), *Mukti* (मुक्ति) and *Ashraya* (आश्रय) as described in *Srimad Bhagwat*. Nature (स्वभाव) is *Sarga Leela* and influence (प्रभाव) is *Visarga Leela*. You can consult any context of the *Visarga Leela* and see how one object influences the other one. Now try to understand the concept of *Sthana* (place). How does a particular man exist? He exists with his knowledge, will and endeavour.

When action presents itself in our nature (स्वभाव) or influence (प्रभाव), that is the place where individual soul places itself.. That's why *Tulsidasji*, too, says, “कर्म प्रधान विश्व कर राखा, जो जस करहि सो तस फल चाखा.” that is, the world is placed in *Karma*, therefore, you eventually have to face up to the consequences of your actions. Our place is decided by our *Karmas* or our actions. We can see that this is absolutely in parallel to God's *Sthan* (स्थान) *Leela*. What is *Poshan* (पोषण- nurture)? It is a behaviour (व्यवहार), because when we deal with others i.e. behave, then only mutual nourishment is possible. I recall one incident. When I studied at Banaras, once I saw a strange spectacle in the narrow streets of the city. The bride-groom on a horse moved in a precession, the musicians were playing their band (musical instruments) loudly. In the meanwhile a buffalo happened to come from the opposite direction. Hearing the loud sound of the band, the buffalo got flared up. All the members of the marriage party ran helter-skelter. Due to his ego, the bride-groom kept riding the horse as dismounting the horse could be tantamount to his

degradation. Naturally, the buffalo could not understand that the rider was a bride-groom. It directly hit the horse. The bride-groom was in a fix and was unable to think what to do. There was no way out. All the members of the marriage party had already run away for life. The street was too narrow for the buffalo to avoid the horse. The bride-groom might be someone special for the bride, but for the buffalo he was only an ordinary man. Thus whenever a buffalo appeared in a marriage procession, I took great pleasure in seeing. In Banaras, such is the greatness of buffalo. “स्थितप्रज्ञस्य का भाषा?” (भग.गीता.२।५४) Indiscriminately, the buffalo used to bump into the horse. Try to understand that in our conduct or behaviour, the means are present. But when we are behaving, we are nourishing one another.

The morality (नीति) comes after behaviour? So what is morality? “उतयः कर्म सद्वासना, असद्वासना, or मिश्रितवासना” A noble feeling emerges within us. if somebody's particular type of behaviour gives us pain, it

may give pain to others also. If I do something which is painful to anyone, others could also do similar thing with me. When such a noble feeling wakes up within us, we then feel a sort morality that we should not do anything painful to others.

After this the next step is *Dharma* or righteousness. “मन्वन्तरः सद्धर्मः” That *Dharma* enjoins upon us in a situation that 'what is to be done' and 'what is not to be done' according to scriptures. After that the subject of the ninth *Skandh* is *Bhakti* or Devotion. That devotion is reaching even upto *Nirodha* or detention. After that come *Mukti* or salvation and *Ashraya* final refuge.

You can take it like this. Where the *Nirodha* (constraint), *Mukti* (salvation) and *Ashraya* (refuge) begin, the knowhow of the Divine- Form (भगवत्स्वरूप) also comes therefrom, whom we are calling '*Sat-chit-anand*' (सत-चित-आनन्द), the final resort of the Truth, Consciousness and the Beatitude. He is the truth, He is the consciousness and He



is also the beatitude. Thus whatever constitution of entire creation exists on the mega scale, it has been reproduced within us on the micro scale as well. All of us are cloned figures in that manner.

Inside us all those stages of *Leela* (the sport) exist. In all these various forms of activities which is taking place in us by nature (स्वभाव), by influence (प्रभाव), by knowledge (ज्ञान) by endeavour (इच्छा) or the effort (प्रयत्न), by behaviour (व्यवहार), by morality (नीति), by *Dharma* (धर्म) or by Devotion (भक्ति), there is an activity (क्रिया) being born inside us. We can very clearly understand that it is nothing but a kind of reflection or reproduction of God's sports (लीला) inside us. Therefore, when the knowledge of form of God's Sat- Chit- Anand starts, one starts experiencing the *Leela*. When you start experiencing the Sat- Chit- Anand in all the above said forms that means that you are starting to experience *Brahm*. And when it is not so then you always feel that the things are happening because of one's nature (स्वभाव) or because of some

influence (प्रभाव) on me. For example, if someone slaps me, my unintentional response would be that, immediately abusive words would start emerging from my mouth. These abusive words come out, not because of my nature (स्वभाव) but because of the influence (प्रभाव). It is not my nature to abuse somebody but if someone slaps, then automatically the foul words emerge. Sometimes we call names or abusive terms because of this expediency as to why one called us names or hurled foul words at us. It is nothing but behaviour, and all this can be understood by citing a small example.

Once I had known somebody. The use of abusive words was the indispensable part of his nature. He used to utter foul words in all his conversation. Even to his master he would start saying, "Oh! Why are you barking like a dog at me". The next moment he would realize his mistake and feel sorry. What's all this? He had no knowledge or perception of all this, nor had he the desire to do so but it was his inveterate nature to utter foul terms and he could not help it even with his master.

Thus foul words come out of the mouth sometimes by our nature (स्वभाव), sometimes by influence (प्रभाव), sometimes by will, endeavours and expediency. This is because it cannot be silenced by any other means except by hurling abusive words in response. We abuse people sometimes by morality, sometimes by *Dharma* – as we call someone as Kafir (heretic), some other as 'Pravahi jeev' and still some others as 'Asuri jeev' (demonic character), some others as sinner. What is all this? There are abusive words which are born of our religious feelings. You can see all these things in any one of the examples. Be it calling names or doing something else or even worshipping. The same system of *Sarga*, *Visarg*, *Sthan*, *Poshan*, *Uti*, *Manvantar*, *Bhakti*, *Nirodh*, *Mukti* and *Ashraya* exists every where. Even we can call names by devotion also. “हरि कारो री हरि कारो, ये द्वै बापन विच बारो.” "The son of two fathers"- is it not an abusive language? If not so, then what else is this? What sort of foul term is it? It is abusive term neither of nature (स्वभाव) nor of influence (प्रभाव), neither of perception, nor of will or attempt. This abusive term is neither of expediency nor of *Dharma*. In no

scripture has it been mentioned that such type of abusive words can be directed towards God. Well, if love springs up, if affection emerges, if devotion is on the increase, then abusive songs can be sung. “ढीठ भये तुम लंगर फिस्त हो.”

This is an abuse that belongs to Devotion. In every matter in the creation, what is happening on a macro scale, we are enduring this *Leela* (sport) on a micro scale. Whatever *Brahm* performs on a mega scale, we also perform the same *Leela* on a micro scale since we are a part of the *Brahm*. But the problem is that sense of *Leela* is hard to arise. If the feeling of divine deed comes up, everything then can be grasped and we shall get the solution of all the problems. And if that perception of *Leela*, the Divine Sport did not rise in us, all these things appear to have been born out of our Ego. Then we fail to get the solution of that, "if he had addressed us a Kafir (heretic), we shall also depict him as a sinner, an infernal being or Mohammdan." All these are the abuses born of the feeling of *Dharma*. Neither you have harmed him, nor he has harmed you but the religious feeling makes us invent a variety of abusive terms.



All these divine sports are functioning in our inner-selves in several ways. An scriptural thing that I wish to make you understand is that all the five basic aims of existence (*Purushartha*), The *Dharma*, the *Artha*, the *Kāma*, the *Moksha* and the *Bhakti* (Devotion) are present in all the steps. Some of them are natural duties, some are natural means, some are natural desires and some are natural salvations. Some *Dharma* (religion) is born of influence, some means is due to influence, some desire owes its existence to influence and some Deliverance is born of influence. Some *Dharma*, *Artha*, *Kāma* and *Moksha* are born of knowledge, desire and attempt. Likewise *Dharma*, *Artha*, *Kāma* and *Moksha* are born of *Dharma* itself. On the similar lines all these *Purusharthas* are sometimes born out of *Bhakti*. Now when we are discussing the management of *Dharma*, *Artha*, *Kāma* and *Moksha* (deliverance), then we must know that in our culture enormous thoughts have gone into understanding this concept. If we consult the scriptures, we come across all these things thereon. If we don't study the scriptures, we shall get nothing at all. We should take trouble to attend to it.

## **CHAPTER- 6**

### **(Question Answer)**

Q.: If *Brahm* or the Supreme spirit is the source of all objects, where should the source of faulty passions of human being like the lust and wrath etc, be regarded from? It is not possible that it does not emanate from *Brahm* and if it does, why should it then be regarded as faulty?

Ans.: In the beginning of my discourse I told you about the purity and impurity by citing an example of water, expressing that if the water is in a small quantity, it is regarded as impure but if the same is in a large quantity, it is regarded as pure. It no longer remains impure. In this context I gave the example of the rainfall and the water trickling or spilling from the hand. Potency and impotency are the respective causes of the same object's purity or impurity. A particular object becomes pure or impure by its process of cultivation. Our way of thinking is so narrow and hackneyed that we all think only in one direction. There is one famous example in the eleventh *skandha*

(chapter) of Bhagwat that if some material object has some offensive or impure smell or if it is besmeared with impure paste, it is made pure by cleaning it with the earth . If some object gets impure with the contact of earth, it is then cleaned with water. If water gets impure, its purity is retained by air and light. It is the nature of the wind that it makes the water vaporized but does not carry away the muddy matter with it. Even the light makes the water vaporized but not any other garbage whatsoever. This we know well that brackish water also gets sweet when turns into vapour. It no longer remains salty.

Thus the purity and impurity of an object is interdependent. Which one of them is a purified or which one of them is polluted, can't be discriminated? Whichever of them gets polluted, can be purified by some other object, such provision is there. Just as we wash away a speck of mud from the cloth by water. If the stain is not removed by simple water, we wash it away with a little hot water. Thus fire also plays its role with water in the process of cleaning. But the cloth cannot be cleaned with fire because the fire will burn the cloth down. Mahaprabhu Vallabhcharya has

prescribed a very good provision in this reference. It often happens that those who do not know the way of purifying, they only destroy the object. Those who know the true process of purification, they purify the object with the help of another object. For example, if a vessel becomes impure, it can be purified by heating it on fire. If this fact is told to some obstinate person he will start purifying even the cloth by putting it on fire. Then what will happen? The cloth will be reduced to ashes. Similarly, if somebody's body gets impure, it will not be purified by heating it on fire. Rather it will be destroyed. Here Mahaprabhuji has given a very interesting provision, “आर्ताः स्म प्रसिद्ध्या इति स्मार्ता” People destroy everything instead of purifying, If we replace 'त' in 'स्मार्त' by 'ट', it becomes smart. So some people are such smart as instead of purifying they always end up in destroying things.

The prime issue to understand here is that the same lust (काम), the wrath (क्रोध), the greed (लोभ), the infatuation or affection (मोह), pride or arrogance (मद) and envy or jealousy (मात्सर्य) can be merits in one context and



can be demerits in another context. Consult the *Puranas* (पुराण) and you will see that an average person did not fly into as much rage as did the sages and ascetics. The anger was indispensable part of their disposition. But you will find that in the tale of their being wrathful at every time, it was for the benefit of someone or the other. Their indignation or resentment caused no harm to anybody. Thus we should take into consideration as to who is getting angry, what's the cause of being angry and what is the purpose of becoming indignant? By all such things the virtues and vices are critically interpreted or investigated. Some people opine about our God that in the *Puranas*, the stories of God are rampant with lust, the wrath, the greed, the infatuations or affection, pride or arrogance and envy or jealousy. How could such qualities exist in God? Hence He is not God. In our God, these vices are not perceptible. Hence our God is holier or purer than your God. Such a provision has been made due to envy itself, because what does the envy or jealousy after all mean? It means to find faults with others and see virtues in one's own self. Thus you perceive virtues in your God and seeing vices in

others' God, Is this not envy or jealousy? When the legislator himself is jealous, how can he say this thing for others? Hence the Bhagwat has made a very fine provision that “कामं दहन्ति कृतिनो ननु रोषदृष्ट्या रोषं दहन्तमुत ते न दहन्ति असह्यम्” (भाग.पुरा.२।७।७). You say that the lust is condemnable and you burn down the lust to ashes, but just think that the wrath or indignation is equally dangerous! Is it not? “रोषदृष्ट्या रोषं दहन्तमुत ते न दहन्ति असह्यं सोऽयं यदन्तरमलं प्रविशन् बिभेति कामः कथं नु पुनः अस्य मनः श्रयेत?”

This is the internal malice which is burning within us. How to pacify or suppress this lust? This is not the question of whether the lust, wrath, greed, infatuation, arrogance and jealousy are imperfections or not. Where is it a flaw and where it is not? In which context they are flaws and in which context they are not. In which sense they are defects and in which sense they are not. For example, a mother shows a little resentment and scold her child a little to reform him. Is that the anger or not? Just on such occasion, if some peace-loving saint arrives and advises the mother not to be angry with the child, then what will be

the result. If the child is getting too notorious, scolding the child to refine and culture him is not a flaw? Suppose if she does not do so, then who will be responsible for such a lapse, when he grows indisciplined. At such a moment mother's anger is not a flaw, rather it is a virtue. For the right development of the child, such a simulation is imperative.

Thus the lust, the anger, the greed, the infatuation, the pride or arrogance and jealousy are all shortcomings but in one context they are drawbacks and in another context they are not so. In one person they are defects and in some others, they are not so. Therefore, if you refer to Upnishad, it clearly says that it was *Kāma* (काम) which God relished first “कामः तदग्रे समवर्तताधि” (क्र.अ.८।७।१७, तैत्ति.आ.१।२।३।१) afterwards it was born in us. But what is the difference between *Kāma* of God and *Kāma* of human beings? It is that God is righteous or chaste (सत्यकाम). The *SatyaKāma* (righteous) means that the thing or object he cherishes to have, it at once appears before Him but when we desire, the thing or object disappears

even when it is right there before us and we do not even know about it and this thing only makes us perturbed. Thus the same lust becomes our flaw as we keep wishing and it vanishes and at last, it does not harm the object but greatly affect our attitude. Then there the *Kāma* transforms into our deficiency or flaw because we cannot endure that lust. We fail to manage that *Kāma*. But the one who is managing it rightly, that lust is not a drawback for him and one who is enduring the anger or indignation, it is not a flaw for him.

I shall narrate a story to explain this concept that how the same anger can be pregnant with several emotions. Shri Dixitji, my father, once out of happiness gave away a large number of books to me and said, “well, dear son, keep them with you.” Then he started telling me, “maintain this book like this, and that book like that.” I was arranging those books according to his instructions. Unfortunately, at that moment my *Shiksha* Guru was also with me. He also started giving instructions to me “Don't place and arrange those books in this manner, do as I say” I really got confused as Dixitji was my father as well as



*Shiksha Guru*. Whom to follow? So I said to Guruji "Guruji, it is my father who is asking me to arrange books in this fashion." Upon this Guruji got so flared up that he began to tremble because of an inordinate anger. I then said, "if you get so much angry, it will cause adverse affect on your health." Perhaps you may not believe me but this is a real happening. Before I could reach him, he collapsed and expired. Now just see, reasonable resentment is not bad but why such inordinate anger at the tiny matter. However, one undesirable event happened and it may be ignored. But after that people hatched a great misapprehension about our temple that the Guruji had become ghost because he gave up his life in a very unnatural way. So because of this mental delusion it all became so. In how many ways the seed of anger can flourish, this story is a good example of this. So, everybody was under this delusion that the Guruji has taken the form of a ghost. If per chance somebody fell down from his bed, people would say that it was all due to presence of that ghost. I would say "how is it possible? It is all right that one became somewhat resentful, but what will he gain by throwing someone off the bed?" If somebody's clothes got

off his body at night then people would say that the ghost of Guruji denuded him at night. Well, Guruji was a good person, a highly learned one. Why would he do all this? But everybody was highly deluded. They administered a short and sharp rebuff to themselves and used to say that Guruji had done so. Thus because of that anger, what a tragic tale developed. Someone lying on the parapet, rolled down this side on the roof and he would start saying that the ghost of Guruji came and it did so. I then said, "It has become favourable to you. Our Guruji had been a highly sensible person in that he did not push you violently the other side, thus making you escape from such a deep fall. You should be thankful to Guruji." Thus just as the explosion of an atom bomb causes a vast annihilation, similarly one element – anger – caused a lot of disaster for a period of three to four months and that narrative went on and every morning a new tale was available to hear that the ghost of Guruji did such and such. In reality it was not the ghost of Guruji but all the people were transformed into the ghost of Guruji. Due to this mishap they got self-hypnotized.

Thus somebody's anger is such a negative while someone else's resentment gives positive results. Similarly, this is true for lust (काम), the wrath (क्रोध), the greed (लोभ), the infatuation (मोह), the arrogance (मद), and the envy or jealousy (मात्सर्य). If you keep all of them in check and through them you want to reform someone, then despite their being deficiencies, they are transformed into virtues. There is a very interesting verse in Sanskrit, "क्वचिद् दोषोपि गुणः स्यात् क्वचिद् गुणोपि दोषः स्यात् स्वभावो यादृशो यस्य स वै स्याद् दुरतिक्रमः 'दुष्' धातोर्गुणादेशे दोषः स्याद् नात्र संशयः" The nature is insuperable, beyond one's power to violate. If the root word 'Dush' (दुष्) is associated with 'Guna' (गुण) it is turned into 'Dosh' (दोष). Thus it became vice (दोष) despite the fact that it was conjugated with 'Guna' (गुण). It did not become 'Guna' (गुण). The word 'दुष्' when joined with some other word means vice (दोष), although it was joined with Guna (गुण), yet is meant vice (दोष). Thus 'Dosh' (दोष) means vice (दोष). When 'उ' becomes 'ओ' in

Sanskrit it is known as virtue or 'Guna' (गुण) the quality as *Suryodaya* (सूर्यादय) means *Surya + Udaya* (सूर्य+उदय). In Sanskrit it is termed virtue or 'Guna' (गुण). But when the root word 'DUSH' (दुष्) is associated with 'Gunadesh' i.e 'ओ' even then it becomes more vice (दोष). Thus the basic fact in all this is, where it should appear, there it appears. For the reason it should appear, it appears for that reason. How should it appear? It appears in that particular manner. Taking all these positions in view, even a vice turns into virtue.

I so often state one example. When a flood comes, it ruins everything, probably it so appears. Leave aside the present day situation as the whole position of ecosystem is undergoing change but I am talking about the olden times and even till date it holds good in many senses as whenever an area is flooded with water or a river overflows its banks, the land situated along the banks of the river, gets highly fertile. Many houses are swept away



by the forceful current of the flood but it rejuvenates the land. Now, is all this a vice or a virtue? It seems to us that the flood itself is a great vice and it appears that the river has grown inordinately furious at us. It swept away our houses. But what will happen if you remain safe but starve in an infertile land! The Nature or river makes such an arrangement that let some houses be swept away but rest of the people will get fertile land as it will yield good crops for the livelihood. Thus it all depends on the situation. Somewhere the virtue is transformed into vice and vice versa. The lava that flows from the volcanic eruption also makes the region highly fertile. In the beginning everything nearby is reduced to ashes, but ultimately this volcanic eruption makes the land fertile. The land assumes an altogether new form, that it becomes fertile. Thus we cannot measure the degree or extent of vice or virtue by our scales. We should, therefore, try to comprehend that a thing which is a virtue on a macro scale, becomes vice on a micro scale. A tiny child, when speaks in a stuttering tone, it appears a virtue or quality, and if a grown-up adult speaks stutteringly, will it cause laughter or not? Thus we will have to understand that where stuttering is virtue and

where it is a defect. Although God is the root of all the vices, yet it is not vice but it is virtue with him. With us those vices remain vice with us, this we will have to comprehend, because we are devoid of the capacity of assimilating it. The monstrous quantity of food that Bhima used to eat was a virtue with him. But if we devour that much food, it will become a cause of our death, as we don't possess the capacity of assimilating that much quantity of food. Therefore, with us such an event will become a vice, this ought to be understood.

The Bhagwat clarified this like this “वेदेन नामरूपाणि विषमाणि समेष्वपि धातुषु, उद्धव! कल्प्यन्ते एतेषां स्वार्थ सिद्धये” (भाग.पुरा.११।२१।६) Despite being equal in all respects, one aspect of it has been termed as virtue while the other one has been depicted as vice. As I told you yesterday in my discourse that the ball when kicked by foot, it is a virtue in the game of football, but doing so is vice or defect in the game of cricket. Thus we ourselves cannot decide whether the kicking of ball is a virtue or a vice. You will have to

ensure which game you are playing, which sport we are talking about. It can be virtue in one sport and a vice in another one. As in the game of hockey to roll the ball with the help of hockey stick and run is a virtue but in the game of cricket, doing so is a defect. Thus nothing is good or bad in itself. From the point of view of one requisite, it is a virtue but from a different one it is a vice. Just as the obesity with an elephant a virtue but the same with a human being is a vice.

I don't know whether you are versant with a strange disease in Kerala, which is called elephantiasis. In this disease the leg assumes the appearance of an elephant's leg. Thus a fat leg of an elephant is his quality but to a man it is a defect or an ailment. We often use the word '*Supanakha*'. She had nails as large as a winnower, it was a vice. But with some, it can also be a virtue. Thus it has to be understood well that keeping an absolute view point about the vice and virtue is a narrow-minded mentality. At all time we should determine the virtue and vice of thing by taking into consideration its reference or context, its object or character, its application or use, and

its purpose. We indiscriminately level this charge on Lord Vishnu that there are four weapons in his hands, hence He is a violent God. Now you think like this: Is this not a vice, if we start thinking in our mind, sitting in a quiet posture that we should kill Vishnu? If one mentally intends to harm Vishnu without even picking a weapon, is this not a vice or defect and Lord Vishnu even wielding four weapons in his hands, does not harm anybody, but contrarily nourishes, the universe. Is that not a virtue? Why is it a virtue? It is virtue because his weapons are to frighten the heretics and those who harass the devotees.

A blind man was walking with a torch in his hand. Somebody asked him, "What is the sense of carrying a torch when you are blind?" The blind man answered, "Brother, I carry a torch with me lest the people should bump into me," Now tell me, if walking with a torch is a vice or a virtue? We consider it a defect. As the blind person cannot see, hence walking with a battery is a wastage, so it is a defect. But actually it is not a defect. Rather it is a virtue, because its object is sacred, pure. In the darkness



atleast the other person should be able to detect that someone is in front of him.

Q.: If in an individual soul, its nature (स्वभाव), influence (प्रभाव), its behaviour (व्यवहार), action (कर्म), its morality (नीति) and its duty (धर्म) etc. are in the form of a small particle of *Brahm*, how can then we understand the nature of *Brahm*, influence upon *Brahm*, and His behaviour, etc?

Ans.: I have already told you that the nature (स्वभाव) of the *Brahma* is the embodiment of Sat-Chit-Anand, the Truth, the consciousness and the beatitude. Now understand carefully the influence on to *Brahm*. If *Brahm* is 'एकमेवाद्वितीय' in him, therefore, the difference of God and the devotee can't exist. One who is single or lonesome, how the difference of God and devotee can exist in Him. For such a distinction there have to be two.

There must be a God and a devotee. When we are discussing devotion (भक्ति) and we are saying that such a difference cannot exist in *Brahm* as there is no difference between God and the devotee, then the phenomenon of devotion is not possible at all. If it is not possible then let it be so but if the *Brahm* can assume two forms that is, in one form he remains God Himself and the other He assumes the form of devotee. When He assumes the form of devotee and instead of engaging Himself to the devotional practice of God, He starts worshipping Satan, it is a vice but if He starts worshipping God then is it not thus the influence of the devotee exercised upon God? According to Sanskrit Language viewpoint, Bhagwan or God is not a single unit. The one who is worth worshipping and whose qualities are worth worshipping, He is termed as 'Bhag' and one who possess such qualities, is called Bhagwan and the one, who constantly devotes himself to him, is called *Bhakta* or devotee. Thus due to the influence of the process of constant devotional application the *Brahm* becomes *Bhagwan*. If we do not worship Him, He is not Bhagwan and if He is not Bhagwan, how we can be his

devotee. This is, therefore, an interdependent phenomenon.

Once I was traveling from Mathura to Mumbai. One army officer (Sardarji) was also in the same compartment. He suddenly put a question to me, "What is your religion?" I answered, "My religion is the path of devotion" He asked, "Idol worship?" I answered "yes!" Then he said, "When Mahamood Gaznee broke down the Somnath idol, where had your God gone, then?" I answered "He had gone into the sword of Gaznee." God exists everywhere. Sometimes He resides in the Shivalinga idol, and gets people to worship him. When He resides in the sword, he breaks that idol of the Shivalinga. In such a situation there is nothing to be bewildered. Can we check God by commanding, 'No admission without permission.' You cannot enter into the sword. Simply remain imprisoned in the idol of Shivalinga." The natural disposition in the Lord Shiva is to cause destruction or annihilation. When he resides in a Shivalinga, He destroys our ignorance and sins. When he exists in a sword, he destroys even a Shivalinga. Destruction is the function of Lord Shiva.

Wherever there is destruction, it is divine sport of Lord Shiva. Now it all rests in his hand as to where and how it should cause its annihilation." Thus try to understand one thing carefully that the term 'Bhagwan' connotes Bhagwan only when He is worshiped. If such a thing is not practised, He is no longer 'Bhagwan' but *Brahm*.

I so often keep quoting one of my favourite Sufi Shayar (poet). His name is Sarmad, who was murdered by Aurangzeb on the steps of Jama Masjid. He says,

“हक़ त्आला चे कर्द पैदा मारा,  
मा पैदा करदेम हक़ त्आलारा  
इंसाफ़ बकून कीस्त रूतबे बुलंद  
उ अदना आफ़्रीन व मा आलारा”

All of you are saying that I have been procreated by 'Haq ta ala' (God), but you are wrong because it is 'I' who have procreated 'Haq ta ala', that is God himself. Thereafter he says a very interesting thing



'इंसाफ बकून कीस्त रूतबे बुलंद', whose position or status is greater? His or mine? It's mine because he created a very insignificant figure like me while I have created Allah like Him. He has created an insignificant creature like me and I, by devoting myself to Him, have created a God like Him. One thing has to be understood attentively that *Bhagwan* does not exist in Himself. Rather it is the influence of the devotee which converts the *Brahm* into *Bhagwan*. Therefore, *Brahm* is definitely influenced by our incessant devotion. Because of the influence of our devotion *Brahm* becomes *Bhagwan*. If there is no effect of our devotion then He will remain *Brahm*. What can he do if there is nobody who worships Him?

Q.: Is *Brahm* also bound by his pursuits like *Dharma*, *Artha*, etc.?

Ans.: In the description of the *Leelas* such as *Sarga*, *Visarga*, etc., the management of *Dharma*, *Artha*, *Kāma* and *Moksha* has also been depicted. They are not our *Purusharthas* (basic aims or pursuits of life) but

they are His *Purusharthas* (pursuits), because He is the provider of the system and we are the users of that system. The Provider of the system and the user of the system are the two separate entities. Just as the British provided the system of railways here in India and we are using it. Similarly He is the system provider of *Dharma*, *Artha*, *Kāma* and *Moksha*. Thus do those four pursuits belong to Him or not? We are the users of that system. In computer as well, there is a system provider and a system user. Thus why can't *Dharma*, *Artha*, *Kāma* and *Moksha* belong to *Brahm*? But they are not in the same sense in which they are for us, because we are using that system and he is the provider of that system.

Q. : You have explained that through the things like the nature (स्वभाव), the influence (प्रभाव), the action (कर्म), the behaviour (व्यवहार), the morality (नीति), the duty (धर्म) and devotion (भक्ति), we can very well understand the phenomenon of *Dharma*, *Artha*, *Kāma* and

*Moksha*. But we don't see this process happening in the story literature of 'Varta of eighty four and two hundred and fifty two devotees'. How can then we establish the similarity between the two?

Ans.: The stories of 84 and 252 vaishnavas are the live examples, and not the imaginary examples to establish a theory or principle. Such examples have been chosen from the real life. From whose life? From the lives of those persons who professed the precepts of Mahaprabhu Vallabhacharya and practised them in their life. The Varta (story) consists of the examples of what kind of problem sprouted when those devotees started to live a life style according to those precepts and how they were solved. How that problem grew either hideous or monstrous and how it was solved. The stories are all about this and nothing else. If we strive to detect or find out all the things in one story then it will be our wrong expectation. Every story or Varta is the example of one or the other principle of Shri Mahaprabhu. The Varta which consists of the *Dharma*, *Artha*, *Kāma* and *Moksha* appertaining to the principle of Mahaprabhuji, at that very place itself will be

available the interpretation of the *Dharma*, *Artha*, *Kāma* and *Moksha*. Everywhere such an interpretation will not be available. You will have to have a penetrative sight to see as to which of the stories have been depicted for which principle of devotion or refuge, devotional *Dharma*, devotional *Artha*, devotional *Kāma* and devotional *Moksha*! That has been discussed not in one particular *Varta* but in several *Vartas*. But if we take the meaning of *Dharma* in a limited sense, then it would be difficult to find out. The *Vartas* are for teaching the art of living the life according to the precepts of the path of devotion. It is the story of those who developed the art of living life according to the path of devotion. In our sect there is one anomaly and that is *Apras* (custom of remaining totally untouched with other beings and objects). We should properly understand that in this context what *Dharma* is and what *Adharma* is? Here I quote an example of Vaghaji Rajput. If you look at that example you will clearly understand that what the real *Dharma* of *Apras* is. Adorable deity of Vaghaji Rajput was Navnitapriyaji. He was a soldier in the Mughal army. We people take it for granted that having served in the army of Moghals, he would have deviated from our sect and would



had become impure. All this is right, But while he was busy parading in the army, he recalled that in the harum-scarum of military life he had offered the dry chapati (bread) without ghee upon it to his adorable deity. Thinking this he became so deeply perplexed that abandoning his parade and the duty of military, he hurried back to his house and without taking off his shoes he went before the deity and smeared ghee on the dry chapati. That time also the question arose "he is impure, a man who has deviated from the path of devotion and hence his offerings should not be accepted." At this Navaneetpriyajee and Gosaeenji got angry over other Vaishnavas because he did not deflect from his path deliberately but in a hurry and to avoid further delay in offering, he did that. This was all done from the point of view of his God's pleasure. Such is the *Dharma* or duty of the path of Grace. Now just see, is this not a story of the basic aim of *Dharma*? What sort of discretion should there be under the path of Grace from the standpoint of the Basic pursuit of *Dharma*? Where the idea of the pleasure of the Lord occupies the supreme place and the idea of one's own pleasure is secondary, that's the real *Dharma* or duty of the path of Grace.

Nowadays great controversy is raging regarding the *Tilak* (ornamental sandalwood paste mark on the forehead) and they say that one can't be a follower of the path of Grace without a *Tilak* upon the forehead. Go through the *Varta*. A story runs like this; Once when a Vaishnava was going with a *Tilak* on his forehead, the Lord commanded him, "wipe out the *Tilak* from the forehead." Why did he not put *Tilak* on his forehead. Just see how is it related to *Purushartha* ? It is written there "if I go there with *Tilak* on my forehead, someone will employ me taking me to be a Vaishnava. I don't need such a job. I need a service but not by showing my *Dharma* as a Vaishnava." Hence whenever he went in search of any job, he wiped off the *Tilak*. In our path of Grace the wiping away the *Tilak* is considered an offence. Gokulnathji's *Varta* is an evidence to it. Gokulnathji went upto Kashmir to propagate that they, as vaishnavas cannot wipe off the *Tilak* from our forehead, too, at the age of eighty years. Now look here, these are two different stories. The first one himself went after wiping off his *Tilak*. Just once he forgot to wipe off and the Lord said, "You have forgotten wiping off the *Tilak*, wipe it off hurriedly." Now can't we try to understand that in this *Varta*,

both the *Artha Purushartha* and the *Dharma Purushartha* are included or not ?

After the partition of India one, doctor Parmanand migrated to Mumbai. He was looking for a house on rent. One owner of the house saw tilak on his forehead and said " if you are a vaishnav, I have no objection in renting out my house to you." Doctor Parmanand replied "I shall not sell my tilak for want of a house." And he did not take that house and went somewhere else for search.

We can very well see such a *Kāma Purushartha* also in some *Vartas*. Once an old woman lost her children and she started crying. The lord said, "You are lamenting so bitterly, I feel very painful at it." We start thinking how engrossed and deeply attached the old woman would be to the world is! The Gita says, 'जातस्य हि ध्रुवो मृत्युः ध्रुवं जन्म मृतस्य च तस्माद् अपरिहार्येऽर्थे न त्वं शोचितुम्

अर्हसि'' (भग.गीता२।२७) One who is born, is sure to die one day and one who dies will take birth again. In this there is no point to mourn. Such a simple principle, why could the old woman not understand despite her being involved in the service of God? Just see how amusing is the answer of the old woman! She says, "Oh Lord! I am not crying because my children have died, but since You used to play with my children and now that they have died, so I am now lamenting to think as to whom would you now play with." Now just see that the old woman has infatuation with her children no doubt but how that object of *Kāma prushartha* assumes the form of devotion!

So *Dharma, Artha, Kāma* and *Moksha* (all four pursuits) are available in the *Vartas*, but for that you will be able to see all of them when you cultivate a special vision. 'जिन खोजां तिन पाइयां, गहरे पानी पेठ.' (One who wants to get at the truth, must dive below deep) There is a very interesting verse in Sanskrit. When the Ram Bridge was erected, all the monkeys reached Lanka, but nobody



knew of the depth of the sea, that could be known only when one took the trouble of taking a deep dive. “अब्धिः लङ्घितमेव वानरभटैः किन्तु अस्य गंभीरताम् आपातालनिमग्नपीवरतनुः जानाति मंथ्राचलः” The Mandarachal (a mountain) knows the depth of the ocean because when the ocean was churned (an epic from *Vedic* mythology), it was dipped into ocean. Thus the depth of the ocean can be known only by one who has taken a dip into it. One who leaps or bounds across it, can never know the depth. We often leap across the Path of Devotion and not take a dip into the ocean of Devotion. In crossing over we assume several adjectives like ‘P.B’, ‘P.P’ and people say, “These people have already crossed over the ocean of Devotion.” Fine, you have crossed the sea, but do you know the depth of this ocean? When you have not taken a dip then how would you know? This is a mystery. This is our secret. We become supremely adorable and you become supremely godly, as though we have no godliness and you have no condition of being adored. Please understand that in our sect that is Shuddhadvait, there is no such controversy of dualism.

Thus the most important thing here to comprehend is this that by assuming the titles of ‘P.P’ or ‘P.B’ one cannot gauge the depth of the path of Devotion. Yes, if we take a dip into the ocean of the path of devotion, we shall surely know of its depth.

Q :- Should the deity be got consecrated for adoration? Can we not consecrate deity by our own service and devotional feelings?

Ans :- Try to appraise this by changing the role. Is getting married indispensable for living together? Can we not live together without getting married? Why not? All the animals except the human beings live together without getting married. You can live together delightfully. Children will be begotten., all the worldly affairs will also go on and the situation to appeal for divorce will never arise. If marriage is performed, then only the problem of divorce crops up. If you live together without getting married and if per chance some differences spring up, then separation is quite easy. Both can adopt their own separate paths

conveniently. There are several advantages in this but for one which is most undesirable and harmful. Such a situation will lead to disorder and anarchy in the society. Let me quote a simple example about the extent to which the disorder spreads due to such a situation. I am not sure if you have heard the name of famous Hollywood actress Marlin Munroe living in sixth decade. She did not know the name of her father as she was born of a maiden mother. When she took admission in a school, her classmates enquired of her father's name. She was highly ashamed amongst her mates because she did not know the name of her father. Out of her shamefulness, her attitude became so rash that she started searching for her father in every lover of hers during her youth. Her every lover got agitated at such an odd behaviour of hers as they could not act as a lover and a father at one and the same time. In this state of confusion she changed her five-six lovers. Amongst them was John F. Kennedy as well, the then President of the U.S.A. Finally when she felt that she had failed to find out a lover-cum-father, she decided to commit suicide. After having gulped down the poisonous pills, she telephoned Kennedy informing him, "I am about to die." Kennedy did

not respond as at that time he was the President of America. If he had gone there, he would have been engulfed in some scandal. Thus the heroine met a very tragic end.

There has been a very prominent scholar Arthur Miller. He has depicted this whole episode in a very beautiful way in a book named 'After the Fall'. A must read book. The reader grows highly restless as to how such a great tragedy took place because of a simple mistake. Though many years have gone by yet some or the other chapter of that scandal gets publicized so often. This was a small mistake but its tragic chapters so often get recounted. The lady in question kept searching for her father in every one of her lover because of the torments that the innocent just had to suffer due to her ignorance of her father's name and for that a horrible situation took place and the whole nation got associated with it. If you take trouble to go through it, you will also be touched and you will not remain without shedding tears. Such a tragic story it is! Some people speak all against her that she



changed a number of lovers, but what about the tragedy that her father did not turn up after procreating her. You and your deity should not suffer in the similar manner. Therefore, it is said that get the deity consecrated and the consecrated deity must belong to you, so that such trouble does not come up as to who is the father as referred to heretofore. If one's deity happens to meet another deity and on being inquired about who is the father, he should not feel ashamed and search Maharaj in the performer of service and seek the performer of service in Maharaj. At last even the deity being unhappy says that well friend, now to take final farewell from and world is only beneficial. "तेरी दुनियामें दिल लगता नहीं वापस बुला ले, मैं सजदेमें गिरा हूँ मुझको ऐ मालिक उठा ले." Such an accident may not take place hence the deity must necessarily be got consecrated.

It is not the helplessness of God. Try to understand carefully the clear command of Mahaprabhuji "कृष्णसेवापरं वीक्ष्य दम्भादिरहितं नरम्, श्रीभागवततत्त्वज्ञं भजेद्

जिज्ञासुरादरात्" (त.दी.नि.२।२२९) Get your deity consecrated by one who is deeply engrossed in the service of Krishna, who is free from conceit and one who possesses metaphysical knowledge of *Bhagwat*. If such a preceptor is not found, then "तदभावे स्वयं वापि मूर्तिं कृत्वा हरेः क्वचित् परिचर्यां सदा कुर्यात् तद्रूपं तत्र च स्थितम्" (त.दी.नि.२।२३०)

Perform the service of lord Krishna because ultimately the preceptor is for the service of Lord Krishna and not the service of Lord Krishna for the preceptor.

I repeatedly say one thing that one should not fall sick as the doctor is available. We need doctor when we fall ill. Doctor is required, so fall ill, such a situation will create great chaos. For a cancer specialist we will have to become the patient of cancer. If one is the T.B. specialist, we will have to be a T.B. patient. We don't have to fall ill for mere the expectation of a doctor. Since we fall ill, hence we need a doctor. Our ailment is of the sort that we are not performing Lord Krishna's Service despite being a devotee, hence it is a must to consult a doctor

(preceptor). We have to perform Krishna's service not because we need a preceptor (गुरु). We do not have to serve Krishna because we need a Guru and even initiation is not to be undertaken. This fact has to be totally comprehended that the Guru (the spiritual preceptor) is for the service of Lord Krishna and not the vice versa. The service of Krishna is not for the Guru (the spiritual preceptor). If there has been something special under the path of Grace (Vallabh Sect), it is that Vallabh Sect never made disciples, it made the performers of service and it brought people who could serve Krishna. After one being initiated, we do not say that he is our disciple. We simply say that one has been made a sevak (servant of Krishna). People have hatched a misconception that by undergoing initiation, one becomes the sevak (servant) of Maharaj. Since a Washer man washes our clothes, will he be not called our sevak? He will be so even without undergoing initiation. If the Maharaj tames a dog, it, too, will be his sevak. Will the initiation be required for it? The initiation is indispensable for Lord Krishna's service and to keep the whole system organised, Maharaj is required. For

example, why is a clerk required in a bank? He is required for avoiding mismanagement as to the depositing and withdrawing money. In order to avoid the embezzlement by the clerk concerned now A.T.M. has come into vogue. “तदभावे स्वयं वापि मूर्तिं कृत्वा हरेः क्वचित्.” If the clerk starts misbehaving, get your account opened in A.T.M. Thus try to understand that A.T.M. is self-functional. Hence the Guru is unavoidable to activate you to Lord Krishna's service. The Guru is not necessary for the reason that you must have a guru. It is necessary for both of them to be Lord Krishna's service oriented.

Q: Some religions ordain that birth and death take place only once. Is it true? And if it is true, can we not live a life according to our wish?

Ans : Your question is not clear to me but just for the sake of it let me assume that birth and death take place only once; it does not repeat itself. What happens if somebody gets admitted in a hospital once? Is it proper to take treatment according to his (patient's) desire



or is it appropriate to be treated as the doctor thinks it proper? It is not so, that doctor's treatment is necessary when one is admitted in a hospital time and again and if he gets admitted only once then he can do treatment himself. In your question, the role of desire is beyond my comprehension that if you take birth only once, can you live as you wish or not? Now tell me treatment should be done according to the patient's desire or it should be performed as the diagnosis calls for. Now suppose that you have to be admitted in the hospital only once, then will you undergo treatment as you wish or as the diagnosis warrants. The treatment will continue as the doctor opines. Thus you should presume your birth like that, then the question of treatment does not arise. Now the simple question in it is that, irrespective of the birth taking place once or many times, should it be led according to one's desire or not? Let's analyse what will happen in this situation. In the entire society, the desires of different people will collide with one another. For example, you wish that you will live your life as you please. Suppose tomorrow you happen to go on the way and a hooligan comes to you who desires to murder you. You are saying that you will pass your life as you wish

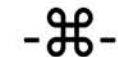
and he is also saying that he will pass his life according to his wish and he wants to murder you. Now how you will protest or resist him because you have adopted the principle of living life according to your wish. Hence, how to bring the regulation in this? Thus, the question is not to live life according to one's wishes. The main question is that since we are a member of a social whole, then we should live a life taking into consideration the wish of one's own, the wish of other one and the wish of all the rest of the members of the society. One can never live a life as one wishes oneself. Try to understand that point that we think ourselves considerably a great learned and wise man, hence we shall live a life according to our wish. No animal live a life according to its wish. You should some time observe carefully that when a bird perches upon a branch of a tree, it does not do so as per its wish. It keeps watching whether a crow is flying towards it or not. From a certain distance when the crow happens to fly towards the bird, it at once flies away and perches on the next branch. It does not say that since its wish is to sit on that very branch, hence it will continue to sit there. It always maintains its regular distance. I do not know whether this

practice is in vogue here as well but in Bombay I have noticed this inscribed sentence on several cars "Keep safe distance, don't kiss" Thus the best art of living life is to live with a safe distance between one's own life and the lives of others. When we extend to live according to one's own wish, then someone may collide with us any time. Thus life cannot be lived according to our wish. The life can be peacefully lived only by taking into consideration one's own wish, someone else's wish and the wishes of all others.

Q : Those persons who earn money by honest means, they only work hard but those who earn by dishonest means, live life happily. Why is it so?

Ans : Well, they might be living a happy life, but they might not be passing their lives happily in their feelings, in their thoughts and in their conscience. Somewhere or the other, they must be very unhappy in their inner self. If they had not been unhappy, why would they adopt dishonest practices? Those persons who are not dishonest are happy in their inner self, yes, they do

look unhappy outwardly. This very story applies to every fruit as well. The fruit which is very hard in its inside, is very soft from its outside and that which is soft in its inside, is hard from outside. The life can be compared to such an event. The one who seems happy from outside, he is totally broken in one's inner self and one who is well-balanced in one's inner self, his outward unhappiness makes no difference. This aspect of life is to be clearly understood that such events often come and go.





## **CHAPTER-7**

**(The Nature of *Swabhāṇ*, adjustment of *Dharma*, etc in action of things born of nature, etc and adjustment of *Dharma* etc. in *Pushti Bhakti*)**

**(Parallelism of *Brahm* and Universe - procreated in One)**

I now come to the subject of today. Yesterday what I was trying to explain to you, was that the celestial sports of the *Bhagwan* appertaining to *Sarga* (सर्ग), *Visarga* (विसर्ग), *Sthan* (स्थान), *Poshan* (पोषण), *Uti* (ऊति), *Manvantar* (मन्वन्तर), *Ishannukatha* (ईशानुकथा), *Nirodh* (निरोध) and *Mukti* (मुक्ति) and the basic form of *Bhagwan* performing those spiritual sports, is parallel to *Jiva's Karma* (action), behaviour, moral, *Dharma* etc.. Whenever we talk of the parallelism, immediately the first thing that comes to our mind is the railway tracks which run parallel to each other. When one of the rails turns, the second one also turns likewise. Thus this is a model of being parallel that where there are two lines, they never meet each other.

In *Brahm* and his creation, such parallelism does not exist. It is a parallelism which is born out of one. This is the beauty of this phenomenon. If this beauty is to be understood, then the best and the nearest model is biological cell. If you pay attention to the nature of the biological cell, you will come to know that every biological cell goes parallel to the other biological cell. Till some years back, people were under the conception that a human being can develop only from the cell developed in the form of sperm. But recently the scientists took out a cell from the ear of a frog and by cloning process, they developed and produced another frog. Now you see that there is not an iota of sperm in the ear but it is a fact that every cell is running parallel to other because every cell has genetic instruction encoded and thus despite all this, a full goat can be produced by taking only one single cell from a goat's ear. This very thing applies to a tree as well. To produce a tree, it is not necessary to sow a seed inside the earth. You just plant a twig of a tree and it will develop during the course of time into a full tree. It will yield flowers, fruits and seed and all the rest, but when this tale gets

ahead of the tree, it stops there. After that the reproduction can take place only with the sperm and ovum. This cannot develop from any other process. Our *Puranas* state that the Rishis reproduced child from the king's hand. All of us take our *Puarnas* as a mere gossip but now the scientists are stating the same thing. Anything can be procreated from anything but we consider the *Puranas* as gossip. Now can you consider science as a mere gossip? Over the years we have hatched the argument within ourselves of being so called logical and hence we depict the *Puranas* as mere gossip. All such accounts are available in the *Puranas*. Nowadays the transplantation of our organs has become a common thing. We get knees and kidneys transplanted and we do not take all this as fiction or false. But Lord Mahadeva himself transplanted the head of an elephant upon the Parvati's son and we say that *Puranas* accounts are false. What type of reverence or irreverence we nourish towards our scriptures that we consider our tales false and the modern stories as true. Akbar Allahabdi recited a very interesting verse ;

“हम उन किताबेंको काबिले ज़प्ती समझते हैं,  
जिनको पढ़कर बेटे बापको खप्ती समझते हैं.”

(We consider those books worth reading , which inculcate our mind with a feeling that our father is an idiot)

We have become so heretics that we think that what our forefathers once said is pure gossip and we are much wiser than them. All the organ transplantations are being carried out and we consider all of them quite true. Kidney can be transplanted, cornea can be transplanted, heart can be transplanted and even blood transfusion is possible but contrarily when such stories are narrated by *Puranas*, we consider them as gossip. So Friends! do not consider your fathers as idiots because the son of an idiot can also be an idiot.

So one thing has to be carefully understood that these are not misleading tales but it is a sort of parallelism, a cellular parallelism. It has a beauty of its own that despite being one, it accepts the model of “एकोहं



बहुस्याम्' and how beautiful this arrangement has been made in the body that despite having all the capability to develop itself in any role (सर्वभवनसामर्थ्य), it maintains itself in the role what is given to it. From the point of view of science also, millions of cells take birth every day, such is the process of our body. If you clap a little, millions of cells will get destroyed in the body and instantly new cells start replacing them. All this activity takes place in a fraction of a second. In spite of such a fast speed, just see how beautiful it is that the cell of the ear will never produce an eye and vice versa. The cell of the nose will not grow into a leg. If such a thing happens, a very formidable situation may spring up. Thus every cell has its specific role. As has been stated in our scriptures that God has made some as a *Daivi-jeev* (godly souls- दैवीजीव) and some *Asuri-jeev* (demoniac- आसुरीजीव), some as *Pravahi-jeev* (प्रवाहीजीव), some as *Maryada-jeev* (मर्यादाजीव), some as *Karmi* (कर्मी), some as *Gyâni-jeev* (ज्ञानीजीव) and some one as a *Bhakta* (devotee- भक्तजीव). Someone has been made as a totally

*Samsari* (engrossed in worldly affairs - संसारीजीव) and others have been formed as ghosts. Some have been made as Brahmins and some as Vaishyas etc. The role given to a particular person is specifically assigned to him and he is established in that very role.

Now you replace biological cell with Brahmic cell. This Brahmic cell also is invested with the ability to become anything that it takes any form. The stone idol can become God, because such a potentiality is present in the Brahmic cell. The potentiality is there but in *Leela* what ever role is assigned to a particular form, he can play that role only. He cannot play other roles but if you are equipped with that ability, you could make it do other things also. Just as by taking one cell from the ear of a frog, by cloning process a perfect frog was procreated. Some people kept crying that the frog cannot be produced from the ear, it is a sheer gossip of the *Puranas*. Really it is not a fiction. It is a reality. The frog was produced from the ear right in front of many eyes. Try to understand this reality that a biological cell has a parallelism with the other cell

and both are discharging their respective functions. The beauty is that despite this both the cells have the ability to do the job of other cell. Both are one “एकमेव अद्वितीयम् तद् ऐक्षत बहु स्याम् प्रजायेय” (छांदो.उप.६।२।३) Thus each one takes a different role.

I do not think that there are many people following the sect of “Jai Jai Sri Gokulesh”. In Gujarat it is quite prominent sect. There, a very interesting event takes place. In their assembly one person picks up the cymbals (janjh) and starts singing “म्हारो धनी गोकुलेश” (Gokulesh is my master) and another person picks up his cymbals and starts singing “म्हारो धनी विठ्ठलेश” (Vitthalesh is my master). Now they form two parties and with great enthusiasm they compete with each other. Both are charged with vigour and vitality. This is parallelism. Both of them are from the same sect of “Jai Jai Shri Gokulesh .” What is all this after all. It is a sort of cell division. Divide yourself into two and start such a sport.

What is the method of injecting strength into the hands of those whose hands have gone weak? Pull the weak hand with the strong hand with full force. Because of that pulling force, the energy starts coming back to the weak hand and in this process, there is no risk at all, because “द्वितीयाद् वै भयं भवति” (बृह.उप.१।४।२) You are pulling your one hand with your other hand. One of them is a pulled hand and the other one is a pulling hand. Due to this, both will get strengthened. If some other person pulls like this, there is some possibility of going something wrong. Sometimes some vein may get cracked and sometimes the bone may get dislocated. But when we adopt this process with our own hands, both the hands are empowered or get energised. In the doctors' language it is the principle of empowering nerves. Who is directing you to pull your hand that side? This brain. And who is saying to pull that hand to this side- the same brain. One brain is giving two kinds of orders. It is instructing one hand to pull in one direction and the other hand to pull in the opposite direction. This way both of the hands get strengthened. Please remember that there is only one brain which is



giving two types of instructions. This principle is of that kind of parallelism.

Similar parallelism is there between *Brahm's* Leelas such as *Sarg*<sup>1</sup>, *Visarg*<sup>2</sup>, *Sthan*<sup>3</sup>, *Poshan*<sup>4</sup>, *Uti*<sup>5</sup>, *Manvantar*<sup>6</sup>, *Ishanukatha*<sup>7</sup>, *Nirodh*<sup>8</sup>, *Mukti*<sup>9</sup> and Our's *Swabhāv*<sup>1</sup>, *Prabhav*<sup>2</sup>, *Karm*<sup>3</sup>, *Vyavhar*<sup>4</sup>, *Niti*<sup>5</sup>, *Dharma*<sup>6</sup> *Bhakti*<sup>7</sup> and *Leela*. Its centre is only one and not two. Just as the centre of using the force of both the hands is only one but despite being one centre, both are acting opposite to each other or one hand is acting against the other. We raise a question that when *Brahm* is one, how can there be a contradiction? When the *Brahma* is one, how can the *Devatas* (gods) and the *Asurs* (demon) then fight with each others? Well, such a clash can take place. The *Brahm* (infinite substrate or supreme spirit) needs to perform this exercise, just to see which of the hands is stronger. He pulls the divine power with the demonic power and pulls the demonic power with the divine power. The *Brahm* tests his strength with this sport. When you view all this from such a standpoint that at macro level *Brahm* is doing *Leela* of *Sarga*, *Visrga*, *Sthan*, *Poshan*, *Uti*, *Manvantar*,

*Ishanukatha*, *Nirodh* and *Mukti* and in response to that we are at micro level expressing our *Swabhāv* (nature), *Prabhav* (effect) etc. On whom really are we doing all this? We are doing everything on *Brahm* only. We are expressing our *Swabhāv* (nature) in front of Him. He is exercising some *Prabhav* (effect) on us. On the other hand we are also exercising some effect on Him. *Brahm* is trying to express His relationship with us and we are also expressing our relationship with Him. *Brahm* is expressing His one kind of behaviour to us and in response we also express our behaviour towards Him. A parallel process is running.

Now, how to accommodate our *Dharma*, *Artha*, *Kāma* and *Mokasha* in this process? We cannot do this well unless we find out its source or centre. This was the fundamental subject of my discourse. Whatever I explained to you during the last three days, it was simply the preface of this. If Mahaprabhuji is gracious, I shall give a finishing touch to this today itself. Even if it remains half done, it will commence on its own once again.

“हम अधूरे अधूरा हमारा सृजन,  
पूर्ण तो बस एक प्रेम ही है यहाँ.”

(We are imperfect, our creation is imperfect,  
the only perfection in this world is only love) - Neeraj, the  
poet has said so,

“देखती ही रहो आज दर्पण न तुम  
प्यारका ये मुहूर्त निकल जायगा.”

(If you continue to glance at the mirror, the  
occasion of expressing love will pass) Thus we should be  
in love with the subject. If the subject remains incomplete,  
there is no need to be worried. There should be love with  
the subject. Love should be expressed in saying, hearing  
and pondering over the subject. Our love should be  
expressed in living this subject. “हम अधूरे अधूरा हमारा  
सृजन, पूर्ण तो बस एक प्रेम ही है यहाँ.” (We are imperfect,  
our creation is imperfect, the perfect thing in the world is  
only the love itself). Hence if the subject remains  
unfinished, you should not worry on that account. If you  
get enamoured of the subject, everything will be O.K. To

express love with the subject is the greatest thing in order  
to hear, to think, to understand and even to live. Love only  
is perfect, the rest of things are imperfect. Strive I shall do  
best, but as I thought, it did not operate like that, still I shall  
endeavour.

**( The act produced by nature (*Swabhāṇ*) of a thing  
becomes its attribute)**

What is nature (*Swabhāṇ*-स्वभाव)? As its  
introduction, I explained a number of things, but first try to  
understand the etymology of the word ‘nature’, In  
conversational language, we say, that a person is of a  
choleric (क्रोधी) nature, and another person’s nature is  
blithe. Some other one’s nature is envious and so on and  
so forth. So we treat this meaning of nature as nature. The  
fundamental meaning of ‘nature’ (*Swabhāṇ*-स्वभाव) is, a  
thing that is in existence, what is its form of its being, it is  
its nature (*Swabhāṇ*- स्वभाव). If a thing has some special  
characteristic, it is the characteristic feature of its being and  
thus it is the nature of that thing. As I am a tall man, the



nature of my physique is my height. If a person is of dwarfish stature, it is the nature of his being. That nature has not been expressed by him through some process. It is because of the nature of the organs of a particular person that he will attain a particular height. We know that the mango tree cannot achieve the height of a coconut tree. The nature of a mango tree is to grow in expanse while the nature of a coconut tree is to grow tall upward. The short and small shrubs have special nature of their own. Thus every plant has its own specific nature, that is, what the form of its being is, We call it nature. From our religious point of view we can understand this like this that when God started His creation, He created some of animate and some inanimate nature. To some, he lent the nature of animation and to others the nature of being inanimate. When we look at an inanimate object, it seems that it does not have consciousness. On the other hand when we look at some animate object, we consider that it is completely active. We consider it as their nature. Whatever action is expressed because of this nature, we call them natural action (स्वाभाविक क्रिया). As we understand that the nature of

the earth is to become solid, the nature of water is to be liquid, the nature of air is to be neither solid nor liquid. Its nature is to remain gaseous. These are a number of varieties of nature.

The actions which are expressed due to these natures, we call them 'natural actions' (स्वाभाविक क्रिया), because these actions are not borrowed from outside. These actions are born out of its nature. Therefore, the action which is happening, it is very difficult for us to discriminate whether it is happening by his nature or it is happening with his knowledge, desire and endeavour or it is the effect of something else on him or it is due to some sensitiveness of morality that “आत्मनः प्रतिकूलानि परेशां न समाचरेत्” the effect is due to this or he is doing it by keeping in view the religious scriptures “तस्मात् शास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ, ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुम् इह अर्हसि” (भग.गीता.१६।२४) Someone is functioning keeping in view some scripture or some constitution or some book of law.

All these things become secondary with reference to action coming out purely by the nature and whatever actions rise from there, we do not regard those as an individual's fault. Its best example is that of Ashtavakra (A saintly character in Ramayana). When Ashtavakra visited Janak and everybody burst into laughter seeing his unusual figure then Ashtavakra asked them, "what are you laughing at? Are you laughing at the nature of the physique or are you doing so at the nature of the soul? What are you laughing at after all?" Similar nature we can see of Jadabharat (A saintly character in Bhagwat). When Rahugana (King) was riding in a Palanquin and Jadabharat was forced to be as one of its bearers. Except Jadabharat, all the rest of the bearers were carrying the palanquin carefully. By nature, Jadabharat was not functioning well. The King angrily demanded, "Have you not eaten to your fill?" At this, Jadabharat replied, "Eating is the function of the body. The soul does not eat. How shall then I eat?" Now where is this action coming up from Jadabharat? An ordinary person will not understand all this. He would understand that the person is a hypocrite, a

work shirker. But in reality that action is coming out of his nature.

Likewise somebody's nature is of being a devotee of God. I quoted the example of Bhaghajee Rajput. He offered ghee in the service of God with his shoes on, having touched the lowly persons and without having taken bath. Did others make a hue and cry at this or not? By what nature did he perform all that? It had to be decided by the reference or context in which he did all this. Under the circumstances and the compulsions of his nature, what he did was not regarded as *Adharma*. Had it not been his nature and had it been done due to some other influence, the same action would have been considered as *Adharma*. How is *Dharma* managed or adjusted? As Gosaieenji said that if one has the convenience of re-cooking the food, then if the dog has entered the kitchen, the entire food would be treated as impure and not fit to be offered to God. But if one does not have the provisions for re-cooking due to poverty, then for him the food is pure and he can offer the same food to God. What if the dog has entered the kitchen. Even the



dog is one form of *Brahm*. The cooked provisions will be offered to God and will be happily consumed. This is what we can call as the true management of *Dharma*. We observe an unmanaged *Dharma*. The need is to clearly know the source or the function of that *Dharma*. We can manage our *Dharma* well, when we decide this thing taking into consideration all these things.

I have just recalled an English film. A film was made in America in which a Chimpanzee was trained to fly a fighter Jet. They thought that if a Chimpanzee is trained to fly a fighter plane and if an accident happens, in that case it would only be the monkey which would get killed instead of a man. Now think, whether it is the evolution or the degeneration of humanity? From one angle, it appears that it is the evolution of monkeys, because they are being trained in flying a fighter Jet. But if viewed from the stand point of human morality and sensitivity, it means you yourself do not wish to be killed, hence you want to have someone else to be killed. If a monkey captures you and plans to get you killed like this, would you appreciate such a move? We like others to be

killed but would you like it if someone else kill you? You will never like it, then how will you decide whether it is a *Dharma* or *Adharma*. Human being thinks that as he has evolved by degrees, let the monkeys now attain higher evolution by undergoing training of flying fighter jets. This is man's calculated behaviour that let the monkey be killed but let itself be safe. Now from human being's point of view, it can be said that such a high type of training was imparted to a monkey. Such a training which till today was considered to be a dream only, but this was a scientific evolution. In reality it is the degeneration of morality. It is immorality. Thus we will have to take a decision from the point of view of management as from where that action is coming into existence. Is it rising from the nature (स्वभाव) or has it come up from somebody's influence? In that film one very nice thing was shown that when the monkeys were well trained, one day they hijacked a plane. One monkey with others on board, flew away hijacking them. That was an excellent scene. By the time the army understands the reality, the monkey hijacks the plane. Now all the force of America gets busy to capture the monkeys on the plane.

After having undergone the training, the monkeys understood what the mystery was? When they realized that they have been surrounded by forces on all the four sides, they dived into a water-body. The first they did, was to take off their military uniforms and then climbed up the trees. It was now difficult to discriminate the trained from the untrained monkeys, as all the monkeys look alike in appearance. They took away the plane where there was a jungle inhabited by the monkeys. Since the monkey had been trained by the human beings, the monkey grasped such a trick. The wisdom of the human beings there, boomeranged at them. As they got liberated, they started to speak their own language. All that was imparted to them in their training period, was totally given up by them, like the parrot which repeats 'Mithoo- Mithoo' for the period it is captured in a cage but no sooner it gets released from the cage, it starts doing its own sound of 'Tain – Tain' because it appears to him that that day its freedom had been announced.

Therefore, try to understand; whatever action is happening, what is its cause or source? For example the parrot is saying 'Ram-Ram'. Is it doing this by nature or by some influence? It is saying all that because of influence because we tempt it to say 'Ram Ram'. It will get food only when it says 'Ram'. Out of our foolishness we think that it is saying 'Ram'. Really speaking its saying 'Ram' does not mean 'Ram', It may mean guava or green chilli. It says 'Ram-Ram' only in that sense. We misunderstand that by having made him say 'Ram-Ram' we have achieved some great accomplishment, because we have taught even a parrot to say 'Ram- Ram'. We, the Maharâjas (Goswamis) also make several persons say 'श्रीकृष्णः शरणं मम' (SriKrishna Sharnam Mum) like the parrot. But it means something else, To him, it means neither 'Shri Krishna', nor 'Sharnam' nor 'Mum'. That means nothing to the initiated, because its real sense was not conveyed to him. If the real sense is not understood, then he will understand something quite otherwise, just as the parrot understands something else. When the parrot flies away leaving the cage and makes his own natural sound of 'Tain-Tain'. This



action of his is due to his nature. That makes the difference and in that very same natural sound when he performs some action and a change comes in its sound which expresses its nature, its behaviour, its devotion. All these appear in a parrot, in a dog and even in a man equally. But if we have to manage it then first of all it will have to be found out that where the source of the action is, which is appearing and what its' purpose is? Until it is found out, its decision cannot be made.

A very interesting episode comes to my mind. This was narrated to me by the followers of the Swami Narain Sect. The Guru commanded that all the rural folks should be taught that ours is a *Vishisht-Vishitadwait* doctrine. The farmers neither knew the meaning of 'Vishishta', nor did they know the meaning of Adwait. How could then they understand such an esoteric word? However, the followers of that sect performed a demonstration and inferred that after that demonstration the rural folk could tell what their doctrine was. After a few days their guru came and seated himself to know whether the rural people understood their sect or not. He put

questions to the villagers, "What is our sect?" The people replied, "ours is *Vishisht-Visthadwait* doctrine," The poor preceptor said, "well well, let it go" Now the villagers would say only what they understood. The poor preceptor kept mum. What was the way out? I hope you also would have not understood the meaning of 'Visthadwait'. Have you? It is better if you do not understand it.

It often happens that we want to thrust our *Dharma* (religion) upon someone else by exercising a lot of our influences on him but when that *Dharma* is not existent in his nature, it expresses itself in a maladjusted manner. We initiate all and sundry into our sect without thinking that the so-called initiated has a desire for devotion or not. We do not take the trouble to find out whether the one to be initiated really wishes to serve *Krishna* or not, or whether he has the facility and support of performing service to *Krishna* or not. We did not even check whether he has a life-style worthy of performing service. Just everybody was explained the doctrine of *Vishishtha-Visthadwait*. Somehow take initiation through some Maharaj by tying a *Kanthi* (string of small basil beads). So in this process the

result is a skewed kind of *Dharma*, which is, 'Instead of performing service at one's home, purchase from anywhere', wherever readymade is available, because the present age is that of sale and purchase. One Guru of our sect once said the similar thing, "what is our role? It is the sales promotion of Krishna's service." So is the sales promotion of Krishna *Bhakti* only our role? It is well said "उभावपि अश्रुत-ग्रंथौ उभावपि जडात्मकौ अहो मोहस्य माहात्म्यं तत्र एकः शिष्यतां गतः" Neither Guru comprehend what the real role of disciple is nor the disciple wants to know the role of Guru. If the sole role of the Guru is to promote the sale of God, then what was wrong with the even a Shopkeeper or a qualified salesman? What is the need of a Guru for this? And why should you in vain sit at the feet of a Guru. You do not touch feet of a merchant. He is also promoting the sale. Really we do not want to find out the source of the action that we are performing, whether it is in the nature of the thing or is it from its influence or its behaviour or action or from morality or from devotion or from *Leela*. Therefore, we are not in a position to manage our *Purushathas*. It is very essential to know all about this, if we want to manage

*Dharma, Artha, Kāma* and *Moksha* from the point of view of our ancient scriptures, then as Mahaprabhuji says in his Balabodh Grantha that "धर्मार्थकाममोक्षाख्याश् चत्वारो अर्था मनीषिणाम्" (बा.बो.२) that is, those who are learned persons, they have four *Purushartha* (fundamentals objects of life) viz *Dharma, Artha, Kāma* and *Moksha*. Here one thing has to be well understood. These are four *Purusharthas* as long as they are well-managed but they no longer remain *Purushartha* if they are not managed well. Then they would be termed as *Purush-anartha* and the same unmanaged *Dharma Purushartha* will start harming you. Mahaprabhuji has very beautifully stated "भक्त्यभावे तु तीरस्थो यथा दुष्टे स्वकर्मभिः, अन्यथाभावमापन्नः तस्मात् स्थानाच्च नश्यति." (सि.मु.२०)

If you are residing on the bank of the Ganges out of devotion towards the Gangā, it will lead to your deliverance. But if you are residing there with the intention of only consumption of that water, the same Gangā will lead to your perdition. If one had lived far away from the Gangā, one would have perhaps not misbehaved like this



with the Gangā and thus this would not have led to his degeneration. Sometimes what happens is that we do not apprise our children of the consequences, hence several times they insert their fingers into the electric plug hole. Thus the electric power which is for our and children's benefit, can harm the children, because “तस्मात् स्थानाच्च नश्यति.” The 'means' which we have accumulated for our convenience and pleasure, they can become the cause of our miseries. Even on the labels of the medicines you must have seen the written instruction of warning. “ Keep the children away from this medicine” , because a child is after all a child. If it lays its hands on it, he may devour it by opening the same. What will then be its consequence? The medicine is for the treatment of the ailment, but it will have to be managed. The medicine which is beneficial for the patient, is harmful for the children. Thus how to keep it safe so as to make it beneficial for the patient and harmless for the children?

Thus whatever action we are performing, unless we find out its source as to whether it is appearing from the nature or influence, unless we diagnose it, we cannot manage it well. It is, therefore, rightly said in the Ayurveda that the diagnosis of the disease is indispensable before its treatment. It will lead to a disaster if treatment begins before performing diagnosis.

**{Dharma in nature (Swabhāv) = creation}**

There is one famous joke in Sanskrit. The Gurujee descended from Himalayas and the disciple asked: “What to do, Sir?” The Gurujee said, "Bring any herb from the Jungle, grind it and make pills and distribute them among the public for their benefit." The disciple asked, “Which ailment will it cure?” The Guru said, "This medicine is not meant to cure any ailment. But whoever will consume it, will either live or die, as there are only two probabilities. Your task is to distribute only. He, who survives will become your permanent client, and one who dies, will not come to fight with you. Just distribute the pills

and your business will run well." “यस्य कस्य तरोर्मूलं येन केन प्रपेशयेत्, यस्मै कस्मै प्रदातव्यं, यद्वा तद्वा भविष्यति.”

Whatever is to happen, will happen. Whatever happens, will be the will of God. The present day doctors also often say: “We simply try to treat, to save is in the hands of God”, just keep distributing the pills. The chance of survival is certainly 50%. One who survives, will be your permanent customer. This is a very simple bargain but it is no doubt unmanaged. It is not well-managed. The managed medication is the treatment after performing diagnosis.

Let me tell you one of my experiences. Once I suffered from a very severe fever in Kishangarh. There was no doctor in the town. There was only a compounder. We called him in and after due examination he said that the fever was due to malaria, typhoid and influenza. I asked him how all the three diseases could occur at one and the same time? He said "sometimes it happens." So he gave medicines for all the three. With the result, there

was a very strong reaction in the body. The skin became so dry that it used to peel off like a powder. I asked him "why is it happening?" He replied, "Sometimes this too happens." I just left from Kishangarh and headed towards Mumbai. This is the condition after undergoing training for compounder's job. But how much ability had been imparted to him by nature. Now try to understand one thing, whatever action (क्रिया) is generated by one's nature (स्वभाव), that is not because of his behaviour but due to his nature. That means the action is happening by his natural way that is the way he is. Every particular thing has a peculiar type of nature which is moulded in it. In Sanskrit language, the production of action in that thing according to the moulded nature, is termed as '*Dharma*' of that thing. “धारणात् धर्म इत्याहुः” to carry or bear a certain special feature. As a zebra has a speciality that no mosquito will sit on its skin. The meaning of *Dharma* in this example is coming in the sense that if the skin is performing the action of keeping away the mosquito then it is doing its *Dharma* but if it is not happening, then it is an *Adharma*.



**{Artha in nature (स्वभाव) = Stithi or positioning }**

What is *Artha* in Nature (स्वभाव)? Try to understand attentively that everything that comes into existence, it wants to remain in the same form for a long time in which it has been born. As we paint our house with some colour, but it gets faded after every rainy season, but the colour that the nature has imparted to a Zebra or lion or tiger, it remains so for thousands of years and it does not fade away and its beauty lies in the fact that the colour remains as fresh as ever, even if its skin is flayed. The colours painted by us fade away but the nature's colours do not fade, because that is their inherent quality. The thing which is born, it is the *Dharma* of the nature to create a thing in the same manner in which it is taking birth and to maintain the thing in the same way in which it is born, is the *Artha* of nature because why it was born so. If such a process continues then there will be no problem.

**(Meaning of *Kāma* in Nature = disappearance)**

What is *Kāma* of natural actions? The *Kāma* of natural action is that a thing which has taken birth, will perish some day or the other, but it does not want to perish. I exemplified this by a mosquito and Odomos. We tested this thing by the nature of a mosquito that it disdains the smell of an orange, but when the question of survival arose, it gave up the sense of hatred and it thought that if it does not make the blood available, let us live with the smell of the orange but shall not shun the blood-sucking. Let us see this in the context of human beings. Whenever the liquor bottle is opened, an acute repulsive smell comes out of it but when the man gets addicted to drinking, he starts liking the same smell. The nature of bad smell comes to an end. Every mother knows this secret that when she stops suckling the new born and when she administers the sugar sweetened milk to it, the baby does not relish it. The child makes a wry face at that odd drink because that lacks in the taste of the mother's milk. After a constant use, the baby becomes accustomed to drinking sugar sweetened milk, and when unsweetened milk is

offered to the baby, the milk tastes insipid to him. It is because of the change in nature. Thus this is not necessary that the nature cannot be changed. Mahaprabhujee hence, says: “स्वभाव-विजयो भवेद् वदति वल्लभः श्रीहरेः” (यमुनाष्टकम्-९) Even the nature can be conquered. How to conquer? Because we are the mini-model of the *Brahm*, therefore, we have the natural ability of creating an action, not creating the action and creating it with unexpected unique action also. For example we may start consuming Jaggery in place of Sugar.

There is one lady in Mumbai. She launched a crusade against the Sugar consumption. One day she delivered an hour's lecture before me against consumption of sugar and recounted its many ill effects. I was floored and was not able to speak a word in its favour when such a crusade was being waged. For fear of being condemned I kept mum. Once on the occasion of sacred thread ceremony of her son, she invited me. There a lot of sweets were served. When I pointed out the fact that the sweets consisted of sugar and hence non-fit for

consuming, she said that that day was an exemption to it. I wondered, what is this? It was a case of heads I win, tails you lose. On your son's ceremony, you consume sugar and deliver a long lecture to us on the harms of sugar-consumption. What harm have we caused to you? So the point here is that the nature can be changed. On the simple occasion of sacred thread ceremony the nature changed. Otherwise she delivered such a mighty lecture against the consumption of sugar that I had to be tongue-tied, she documented so many harmful effects that I was fully convinced. Really I conducted no research work on it, but she had at her disposal all the readymade data.

How many different kinds of intensely attractive things have been produced, such as various types of foods and things which satisfy sexual desires, for survival of us and our children. Now, both the above attractions should have been in the decline due to continuous evolution of mankind. Still despite observing the undesired fat and the dangerous explosion of population, these attractions do not diminish. A thought process of the biological cell within us is totally different from us which is



not allowing these attractions to diminish. Our body-cells are not allowing us to get liberated from these attractions. The life is becoming more dangerous than the death in both the cases, may it be totally personal or social. But still nobody wants to die. All like to continue to exist. Suppose such a situation would be allowed by God then what would have happened? The population would have so much increased that there had been paucity of accommodation for persons even to reside. They would not have even ration to eat. How fine this process is that He (God) has kept this model going that one who is born, after him the other will continue to take birth. “तदु मर्त्यामृतं यद् वै प्रजाः अजायत” (तै.ब्रा.१।५।५) and models keep disappearing. The continuous eradication of models is the cause of model development. It is not the cause of depreciation of the model. The continuous existence of the same model is its cause. You must be well versant with the fact that in India for a pretty long time one and the same model of Hindustan Ambassador cars went on, because there was none in competition. All the people got fed up with that model. In the beginning when Hindustan car was first

manufactured in India, people were so happy that now the cars would be produced in India. After that the model of Hindustan Car continued for a pretty long time. The people then got bored with this model as well. Then Maruti Car appeared in the market and people immediately disposed off their Ambassador cars and purchased Maruti Cars. However, the fact of the matter is that Ambassador cars had larger accommodation, was much stronger than Maruti ones.

Once I had to travel by Maruti car to Banaras. The road was rather rough and my head kept colliding with the roof of the car. I said to the driver "The road seems to be highly bumpy", the driver remarked "The government itself is rough and tumble. What to do?" Hence new models should be invented, which lead to development. One and the same model is highly boring. I would like to place before you an illustration. You get a new best house built, decorate its interior in the best possible manner. After one year only, your interest in it will wane down, because we are not interested in house but in its novelty of its new design. Why has such a system been placed in us? Try to

understand its cause. If we stick to one and the same system, the whole process of development will come to a screeching halt. So the one, who has taken birth is not born to remain stable. He is born as a chain of development.

Hence the *Brahm* has two meanings. One being that who is omnipresent, and the other being that who has been continuously developing. Its name is *Brahm*, who is all the time developing. When the development is continuous, some new dimensions come into being and it is in natural action that the rule of development of model exists. Thus all these *Dharma*, *Artha*, *Kāma* and *Moksha* are dependent and managed by one's own nature and we should understand their form. We should decide our *Dharma* after due analysis of its utility, its limit, its benefits and the loss to be occurred due its adoption. As the Lord says in the Geeta “सहजं कर्म कौन्तेय! सदोषमपि न त्यजेत्” We are bound by the actions born of our nature. Lord Krishna commands this far in Geeta, “सर्वारम्भा हि दोषेण धूमेनाग्निरिवावृताः” (भग.गीता.१८।४८)

When you make a fire, the smoke will naturally come out. The smoke is the signal indicating that there was a fire. But after the smoke, a new cycle of energy starts “एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः अघायुरिन्द्रियारामो मोधं पार्थ! स जीवति” (भग.गीता.३।१६). Thus, this is the principle of natural *Dharma*, natural *Artha*, natural *Kāma*, and natural *Moksha* under the *Dharma*, *Artha*, *Karma* and *Moksha*.

**{Influence (Prabhav)= revelation of sojourner properties  
due to other factors}**

Let us now see the form of *Dharma*, *Artha*, *Kāma* and *Moksha* emerging out of influence of others. What is the real meaning of influence? Influence is the father of such an action which is not manifested by our strength and power, but it appears due to somebody else's power or influence. For example in carrom board, we keep the carrom dices in order. They do not go into the hole on their own but when we hit them with the striker, they go into it. Thus the dice which goes into the hole, does not go of its own according to its nature but it goes there because of the influence of the striker. In our life also similar incidences do



happen. I just gave an example of a mosquito. Due to influence of something, the mosquito stopped sucking the blood and it again started. In earlier days the mosquitoes were driven away by D.D.T. sprinkling. Now perhaps they get intoxicated by it and they ask more for it. They think that the human beings have managed a bar for them. Hence they suck as much blood as possible. So this is how another influence appears. So we should cultivate the dexterity of how to manage the activities produced by outside influence. If one and the same thing is repeated time and again, the effect of influence will disappear. If you go on repeating or performing a particular act or thing, its influence erodes.

**(Dharma in Influence = Production)**

For example if you tickle a child at a particular place, he will be thrilled. But if you tickle him every day at the same place, the feeling of titillation will no longer be there. There was a friend of mine, whenever he would come to me he used to say "Goswami ! I wish to dress myself like you whenever I come to visit you" I said

"okay". Next time when he visited me, I donned him the Dhoti and Uparna like me. The followers of our sect have a peculiar tendency of immediately touching the feet of the person dressed like us, whoever he may be. So all the vaishnavas there also started touching his feet. One of the Vaishnav, after touching his feet, asked me "Which place does this holy Maharaj belong to?" I answered "The film institute." My friend said "Goswami, When your disciples touch my feet, I feel a jingling sensation in my whole body." I said "It's because somebody is doing this to you for the first time. When somebody touches my feet, I don't even come to know."

Every aspect of influence is like this only. The action emerging out of somebody's influence is known as 'action due to influence'. So, what is the *dharma* of that action? The *Dharma* of this action is to create some new attributes in that particular thing which is acting under some influence. An action which a thing cannot do on itself, can be created by the influence of other thing. "उत्पादनं धर्मः" This is the feature of the influence. Just as

the milk cannot convert itself into curd on its own capacity but when we add rennet to it, the milk, because of that influence, transforms itself into curd. After that the curd becomes pregnant with the action which was not present in the milk. Hence, to perform creation of action, is the first dharma (duty) of the influence.

**(Artha in Influence = Stability )**

What is *Artha* in influence? Suppose we produce something and soon after, it dies away. Why then should we bother so much for it? Just as we produced a thing by external influence, so if we keep it stabilized, that is the true *Artha* in influence. Stability (*Sthapan*) and Placement (*Sthan*) are synonymous words. Just as we consecrate God, what is that? By consecrating we establish God in an Idol. When we establish God in an idol, we wish that till there is devotion and respect in our heart for it, it should remain constantly as an Idol of God. That is why it is called consecration. Suppose we perform and there he does not get established, then instead of *Artha* it will be opposite of that i.e. *Anartha*. Therefore, *Artha* of

*Dharma* produced by the influence would be 'establishment.' Just as we establish " Ganpatijee" before the marriage in an idol. For the entire period of the ceremonies, the establishment of Ganpatijee remains intact in the form of family god so that no disturbance should occur in the ceremonies of the marriage. So, that is the meaning of 'establishment' (*Sthapan*) in its real sense.

**(Kāma in influence = Fusion)**

Now what is *Kāma* in influence? When our purpose is served, we disperse the deity, "गच्छ गच्छ सुरश्रेष्ठः स्वस्थाने परमेश्वरः" Thus we have established something with influence and if it continues to be there for a longer period than desired, then it becomes ineffective. For example, we come to Jabalpur from Mumbai by train. Suppose somebody in the train does not allow us to get down and say that since you have come by it, so continue to keep sitting. Is it possible? The journey will have to be terminated at some place or the other. When it gets terminated then only the establishment will become



meaningful. So when some *Dharma* or *Artha* is born out of influence, the terminus of the *Kāma* born out of it must come at some place. If the terminus does not come, the influence loses its importance and becomes ineffective. As for example, if you consume a medicine for a long time, its effect erodes. More often than not, people misuse or make a wrong use of the antibiotic. How? They consume it in a very little quantity in the first instance and when it does not answer to the ailment, they keep increasing the consumption of its quantity little by little for quite some time. The result being that the body constantly absorbs it in its biochemistry by degrees, and the medicine thus itself becomes a disease instead of cure or treatment. The medicine should get diminished. The doctors advise to take a medicine in sufficient quantity in the first instance and decrease it slowly. Decrease its consumption gradually in a manner that after some time the need for its consumption of those medicines does not arise. In this way the medicine acts as antibiotic, otherwise it becomes anti-life. This is thus, the principle of influence. The influence is there but we should learn how to manage it. When we manage it indiscriminately, its evil effect becomes manifest.

**(Liberation or *Moksha* in Influence = creation of new matter in nature)**

What is liberation in influence? As the birth of a novel object in nature is deliverance (*Mukti*). Similarly, here also the new production is emancipation, because when you keep on doing these activities, you will have better control over those activities. That whenever such things take place, we shall control them by performing a particular type of act. For example, whenever there is a failure of electrical power, we light a candle. Thus keeping a candle in the house, is an effective attempt. Nowadays that job is done by an inverter. As and when the electric power fails, then and there the inverter creates such an influence. It does not allow us to feel the absence of electric power. This is the management of *Dharma*, *Artha*, *Kāma* and *Moksha* in influence.

**(*Karma* = the act performed with knowledge, desire and effort)**

How is the arrangement of *Dharma*, *Artha*, *Kāma* and *Moksha* in *Karma*? Just pay a little attention to this. Whichever action was happening in absence of endeavour, knowledge and will, it was either born because of nature or by influence for example the strips on Zebra. In making of those strips, neither our endeavour nor our knowledge and even nor our desire is involved. That action is happening due to its own nature. Some actions do take place due to influence. But some actions such as breathing, take place due to their nature but when we perform yoga exercise like *Pranayam* by means of knowledge effort and will, it becomes *Karma*. When that becomes *Karma* then the same activity becomes *Dharma*. For the last three days, I have been continuously trying to solve this mystery in my discourse that if everything is performed by God, why then we need to do anything! If our devotion is also caused by the grace of God, why is there any necessity for us to do such a practice. Well brothers! The trust or faith lies herein.

**(*Dharma* in *Karma* = one type of effort )**

But if this action is to be manifest again by knowledge, will and endeavour, then the endeavour itself is *Dharma*. And if you are not putting any effort then it is *Adharma*. Just as, if you are breathing and if you have a desire to continue to breath , you will have to put some effort and that effort is *Dharma*. You may read or may not read but through your open ears and open eyes, some information gets downloaded in your mind. But when you do so by putting an effort, that becomes your *Dharma* as a student. But when you come to know something without trying for it, it does not appear in the form of *Dharma*. I will give an example for this. Once I had gone to Calcutta for some work. As I had to be there for a month, I thought I should take advantage of this period . So I kept on reading the sign-boards on the shops. With the result in a few days I learnt how to read Bengali. I learnt it because I had put in some effort. Had I not attempted to read, despite letters being visible, I would not have learnt to read the language. Thus whatever action is performed with knowledge, will or endeavour in that only one's effort is *Dharma* and non-performance of effort is *Adharma*. Similarly, if service of god is some *Karma* , if devotion is a *Karma* then if you



make an effort of service or devotion then only it is *Dharma* for you are not putting any effort then you are *Adharmi*. I am trying to explain this to you at the level of *Karma*. Do you understand my point?

You are saying why we should perform devotion. If God showers His grace on us, the devotion will be an automatic activity, if He is not gracious, devotion will not be there. Understand one thing carefully. Anybody who is walking on the earth is able to walk only because of the gravitational pull of the earth. Had there been no gravitational force in the earth, you would not be able to take even one step. No sooner did you try to walk, you would fly. You are walking on earth because of the gravitational force of the earth but for walking you will have to make some effort. Well, are you born on the earth to walk or to lie lethargically like a buffalo! Now a days in the colloquial language there is no word as synonymous with man but in the *Vedic* period one word was commonly used as synonymous with man and that is 'a walking creature'. Hence the Veda has sung a full verse like this ‘चरैवेति

चरैवेति कतिः शयानो भवति संजीहानस्तु द्वापरः उत्तिष्ठन् त्रैता  
भवति, कृतौ संपद्यते चरन्’

The Human being has been termed as a 'moving or walking creature'. Hence if the man is endeavouring to move, he is discharging the duty or *dharma* of being a creature. If you remain lying down, then nobody will take notice of you. Please understand one thing. Once I did exercise on treadmill. It was clearly written on it that one who is above fifty years of age, should not take exercise for more than ten minutes. Previously, I was very fond of walking and it stopped because of my life style. So, I purchased one treadmill and started doing exercise on that. Ten- fifteen minutes looked no big deal to me and I continued to walk for about an hour and a half on it. The result was that my knees became non-functional. They could not bend. When I consulted the doctor, he told me that knee replacement is the only way out and there is no other treatment. I was highly at my wit's end. But I mustered courage and started moving my feet a little while lying on the bed and at the same time commenced a little

walking. The result is that today I can walk from Kalina to VileParle on feet. The knees which were locked, now began to bend. “चरैवेति चरैवेति कतिः शयानो भवति संजीहानस्तु द्वापरः उत्तिष्ठन् त्रैता भवति, कृतौ संपद्यते चरन्”

Since I attempted to walk, so I could control that ailment, otherwise the ailment would not have been conquered and forcibly I would have had to undergo knee replacement. Our intelligence, common sense or wits also act somewhat like this. If you do not use it and keep sitting lethargically in a pleasant mood, it, too, would become non-functional. If used even a little, it will start working , otherwise it will never function. Just try to do one experiment on yourself. If you listen something important anywhere, listen to it attentively with open mind instead of closed, your brain will get sharpened and will start working.

Someone told a very interesting story to me. He went to a city to give a classical musical performance. One of the audiences was listening to the song with great interest. He felt that he among the rest, was the only serious listener and very fond of the song. He, therefore,

sang in two three still more novel styles, but that person's pleasant pose underwent no perceptible change, he then felt that the man was really a great dilettante, who is appreciating all whatever he sang. When his performance came to an end, he went to that listener and enquired of him as to how he relished all that. The person just waved his hand and explained that he was stone deaf and he heard nothing at all. When you do not have to listen then why not spend time enjoying just like that! So, if we start using our brain, it will start functioning, if we do not use it, it will stop functioning. I am trying to explain this to you by taking examples of the events from day to day life. May this be of *Dharma*, education or profession, in all of them if you keep using your wit and body they will remain active, and if they are not applied they will be moth-eaten. Even a vehicle, if it is left immobile, it will become rusted and even an age-old Rolls Royce if kept moving, then it keeps plying well. Thus, some activities which have come into being to move, the effort or endeavour is *Dharma* in them and inertia is *Adharma*. Try to understand this attentively that the things which you want to conduct at the level of *Karma*, in that you should not take it for granted that even if you do



not make an attempt, it will be fulfilled automatically. Nothing will happen automatically. Mahaprabhujee clearly commands, “सर्वं भगवानेव करोति किन्तु भजनं विना न किञ्चित् करोति.” God does everything but he will not do anything without devotion. You have to endeavour constant application, though God will do everything. Thus, whatever we have to do at the level of *Karma*, the endeavour is predominant *Dharma* in it.

**( Artha in Karma = Knowledge)**

Now what is the meaning of 'Artha' in *Karma*? The knowledge is *Artha* in *Karma*, because, what will help you in making an attempt? As you have to buy something from the market, you will have to make payment. In the same way if you have to make some effort, what currency will serve your purpose? Your experience or your knowledge of that action. The more the knowledge you possess of that action, the better can be your endeavour of doing it. The less knowledge you have, the more will be the bungling of it. Thus in reference to the theory of *Karma*, only knowledge is the *Artha Purushartha*.

Usually, our order of referring to them is knowledge, desire and endeavour, but in *Karma Purushartha*, its order has become just the opposite. In the context of *Karma Purushartha*, its order is: The *Dharma* is effort, the *Artha* is knowledge, and the *Kāma* is desire. Any *Purushartha* that you have to pursue at the level of *Karma*, first and foremost necessity about this should be the desire to do it inside yourself. If you do not have the desire, the knowledge too will be adverse to you and if the knowledge is adverse, the endeavour, too will be adverse. First of all a desire should be nourished inside us that it is our *Karma* or it is my duty to perform this. The desire to do your duty is *Kāma*. Most of the people opine that *Kāma* is a dangerous thing. Truly, it is very dangerous but if you have to do something, the desire for performing some action is not dangerous, because if you regard the desire to do an action as dangerous, you will not do anything at all because you do not have a will to do. 'अजगर करे न चाकरी पंछी करे न काम, दास मलूका कह गये सबके दाता राम.' That is, it is a leisurely attitude, a sense of inertia.

( *Kām* in *Karma* = to have good desire)

Once a man happened to pass through a forest. He saw that the lion hunted an animal, ate it up and went away. After a little time a wolf came there and ate up the rest of the prey. The man thought how gracious is God as he supplies food even to him who does not know how to hunt! Then why should we make any effort? Thinking this, he sat down to repeat incessantly the God's name, assuming that God must arrange for his food. "My task is to constantly remember God and repeating His name." After a few days he felt hungry and was about to die, when God appeared before him and said "You had both the examples before you – one of lion and the other of the Wolf, why did you desire to be a wolf and not to be a Lion?" Thus the adverse desire in *Karma* becomes *Apurushastha* instead of *Purushartha*. To have good desire is the *Kāma Purushartha* in *Karma*. You can take both the examples from the above story. Let us say of wolf "why should He not provide for me and so why should I do any work." Another example is that of the Lion, who preys after great diligence and search. But we are very prone to wrong

interpretations because by nature we are lethargic, hence we prefer the example of the wolf. "Why do you desire to be a wolf and think that God feeds everyone. Why do you not pick up the example of the lion?" Thus, where the theory of *Karma* comes, there desire itself is the *Kāma Purushartha*. Which desire? The desire to do *Karma* or work or act. Hence the scriptures clearly state that the desire in itself is neither good nor bad but it depends on the intention behind that desire. It is our mistake to think that I will not put up any desire at all. This is also a sort of desire. The longing to become dispassionate (free from passions and affections) is also a desire in itself. Thus nobody can be free from or without a desire or longing. "सागरस्य नान्तोस्ति न च कामानाम्" The desire knows no end. If you desire against the desire, you get yourself entangled in the trap of the desire! Since there is no respite from the desires, therefore, the wisdom lies in the healthy dissertation of doing a sound desire or will and not evil one. As we long for a particular *Karma*, but employ our knowledge to fulfil it by quite otherwise.



A couple of days back I read an interesting story. A student once thought that for passing the examination, instead of studying, why he should not try to appease God. Perhaps by doing so, he would score better. Hence he applied himself to repeating reverentially God's name and kept uttering "Pass me in the examination, Pass me in the examination." God graciously appeared before him and asked "In which subject do you want to get a pass?" The student spoke, "Oh God! you have deceived me." God returned, "I have appeared in person before you, still you say that I have deceived you?" The student said "I have heard that God sends fairies to disrupt the adoration, worship and all the penances. Why have you appeared before all those?" Now just see the student was adoring and worshipping for having passed the examination and was longing for fairies. Now where should God go? Thus the *Karma* is not performed like this. Whatever action or *Karma* you want to do, first have a pure desire for it, and with reference to it, have a pure knowledge for its fulfilment and after that if you endeavour to accomplish it, then and then only your object will be fulfilled.

**(Satisfaction and dissatisfaction in *Karma* = *Mukti*-liberation and bondage respectively)**

What is freedom and bondage? The gratification that you get by having done a true attempt from the true desire and true knowledge, is your freedom or salvation in *Karma*. So, Mahaprabhu Vallabhacharya says a very nice thing, "Some people regard 'Swarga' (heaven) as the fruit of *Karma* but *Swarga* is a secondary fruit. The true fruit of *Karma* is the pleasure of the soul." You get self satisfaction from a good action that "I have done a something good. By pure thinking, by good endeavour, I have done some good *Karma*." That soul-pleasure is the liberation in *Karma*. If you feel guilty in your soul that "a particular task has been done wrongly. Such a thing should not have been done" This thought itself is soul-pain and that only is hell. The non-gratification of the soul is the fermentation of hell, because we can do anything we like but after doing something sinful, our own soul curses us and we feel in our inner-self that something wrong has been done. "यन्न दुःखेन सम्भिन्नं न च ग्रस्तम् अनन्तरम्, अभिलाषोपनीतं च तत्सुखं स्वः पदास्पदम्" (त.दी.नि.२।५).

“I have not done anything wrong. What I have done, is not done without proper thinking. I have not invested in speculation. I have only done business. Now it may result in profit or in loss.” Thus that self-satisfaction is the freedom or salvation in *Karma*. “सुख-दुःखे समे कृत्वा लाभालाभौ जयाजयो ततो युद्धाय युजस्य नैवं पापम् अवाप्स्यसि” (भग.गीता.२।३८) (Treating alike pleasure and pain, gain and loss, victory and defeat, get ready for the fight, fighting thus you will not incur sin.) Lord is saying so in the context of *Karma*. We shall feel gratification in our heart that we have done nothing amiss, nor with the wrong understanding or wrong desire or intention. Such a task may result in success or failure, ultimately it will give soul-pleasure and be assured that you will get soul-pleasure. Thus according to the *Karma*, the *Dharma*, *Artha*, *Kāma* and *Moksha* are managed like this. This we can understand here.

**(Behaviour =Karma done with, to, through others)**

Now comes behaviour. As I told you earlier also, when the *Karma* or action becomes behaviour. Try to understand its minuteness that when we are performing an action aiming someone else or performing an action by making somebody else its means or doing it for someone else or performing an action depending on others then in Sanskrit Language it has been termed as behaviour and not a *Karma* or action because you are making someone else as your cause. Try to understand carefully, I would appraise you about one thing of our *Pushtimarg* (path or Grace). For example, I have to enjoy Gurudom. Now this Gurudom is also a *Karma*. For enjoying Gurudom, I will choose a disciple. Thus, when to relish the *Karma* of a Gurudom, I have involved you as my disciple, then the same *Karma* no longer remains a *Karma* but it gets converted into behaviour. As I have to relish Gurudom, for the sake of delivering sermons or precept, I invited a sound system specialist with a sound system and told him that the number of audiences is large, my voice should reach the last person in the audience. Thus those specialist and the sound system become my instrument . To whom do I wish to deliver these sermons? For those who do not want to



understand the principles of this sect, I do not want to explain this but for those who want to understand and follow those principles, they should not be deprived of the main principles, those people are termed as cause. Several of those present here simply sit here in the pleasant pose and do not want to understand.

If I put a question, they will move their hands. There is nothing to be sorry at this? Such things do happen in behaviour. A proverb goes like this. A few guests in marriage party remain care-freely busy in singing and dancing. They have nothing to do with the ceremony of the marriage because rarely there are such opportunities of dancing and singing. They enjoy themselves to the utmost degree. Their prime task is to dance but the poor bride-groom for that period has to pass time tediously sitting on horseback helplessly. He keeps waiting impatiently for the expiry of that fun-fare so that he may join his bride. His object is quite otherwise. In one marriage party I once saw a very interesting scene. It was that the horse was also dancing at that time. There the bride-grooms countenance

was remarkable to see. He was very frightened. Thus all have their own interest and they act accordingly.

One of my friends got a suit stitched for himself. The purpose was that wherever he saw a decorated pavilion of any marriage, he without any hesitation, infiltrated into the marriage party, shook hands with the bride and bride-groom. The bride's side regarded him from the groom's side and groom's side used to regard him as one of the members of the bride's side. He used to have dinner to his fill and then used to inform me all about. How daring he was! His only expense of it was of arranging for his suit, the rest was all free of charge. Thus we can understand how a man by dissembling behaves differently. At a glance we feel that he is offering his good wishes to the bride and the bride-groom, but the real motive is quite different.

**(In behaviour, the *karma* done by keeping in mind the wisdom of benefit and loss of society and making others favourable to this, is *Dharma*)**

Behaviour has some limitation of its own, because a person cannot behave with himself. The behaviour is performed with someone else or by making someone its means or for someone else or on the dependence of some other person. When will the *Purushartha* of *Dharma*, *Artha Kāma* and *Moksha* appear in behaviour? It will appear when the one you are collaborating with is not under compulsion but after duly getting convinced about the *Karma*. If the other person is ready to become a part of your *Karma* then only it will be treated as *Dharma* in behaviour. When you do something under compulsion, it assumes the form of *Adharma*.

I will give you a very simple example for this. You may be aware that during emergency all the officers were given quota for sterilization. Two monks who were on their pilgrimage to Girirajji were caught and were sterilized. Poor monks tried to convince the officers "we are not householders. Why are you operating us?" the officers said "No! this is a Govt order." Now look at this. The monks were not convinced and you have expressed your behaviour in this manner. How furious people became at

that time? The root cause of riot in Jama Masjid was also the same. There is nothing wrong in sterilization, at that moment it was the need of the hour. But it should be ascertained whether the affected person is convinced or not. If he is compelled then your behaviour is not *Dharma* and if he is convinced then your behaviour is *Dharma*.

Somebody's dog became sick. Veterinary doctor gave him the medicine. The owner of the dog tried to give the medicine with spoon but the dog never opened its mouth even after so many efforts. Doctor said that without the medicine the dog will not get well. The owner made several attempts but in vain. In this process the medicine bottle fell upon the floor and broke. The dog immediately licked the entire medicine. Then only the owner came to know that the dog was not refusing to take the medicine but the way it was being given to him. It was angry because the spoon was used to feed the medicine. Now please understand that the *Dharma* in behaviour is established in convincing and compulsion. There is a very fine line between the two. Anything which you do with compulsion will be treated as *Adharma* and the same thing



if you do by convincing others will be treated as *Dharma*. The person affected also understand that he has also to get involved in this *Karma*. If you forcibly involve somebody in the *Karma* then in the end he will make your behaviour adverse. So in behaviour it is necessary to make others favourable and that is the *Dharma* of behaviour.

**( *Artha in behaviour = dependence on self and others* )**

In behaviour, the dependency of only one totally on the other would have looked like *Anartha* but when both are dependent on each other, it is termed as an *Artha* in behaviour. The basic aim of human behaviour is that the man is a social animal and he is mutually dependent on each other. If somebody has this misconception that all are dependent on him; yes, it is quite possible if you have a stick in your hand and forcibly you can make people say this but please be careful that the same people will run with your stick and will beat you at the end of the day.

Recently at Tirupati Balajee a very interesting event took place. One Babajee treated the ailments of other persons by making them touch his feet. The people crowded there in large numbers and prayed the Babajee to touch them with his feet, so that the ailments will be treated. A devotee came and made away with the feet of the Babajee by cutting them off. The police asked the whereabouts of the criminal. The Babajee said that there was a great rush. Hence the criminal could not be recognized. If the feet are invested with such a miracle as to treat all the diseases and if you are behaving like this to treat the ailments by simple touch of your feet, then why should those feet be in your possession ? Such feet should be in my possession. The defaulter performed the task of cutting away the feet so swiftly and so efficiently that no sooner did he cut away the feet than he disappeared. What I mean to say in all this is that there should be a feeling of inter- dependence in your behaviour. The sole dependence creates *Anartha* in behaviour. Mutual dependence, that is , you depend on me and I depend on you, such a behaviour will prove *Artha Purushartha* otherwise it will be harmful. This has to be understood well.

**(Kāma in behaviour = working for self and for others's interest)**

What is *Kāma* in behaviour ? Just we know this that “काम एष क्रोध एष रजोगुणसमुद्भवः महाशनो महापाप्मा विद्भि एनम् इह वैरिणम्” (भग.गीता.३।३७) I would like you to understand that in which sense is the *Kāma* a drawback and in what aspect of behaviour, *Kāma* is free from any defect even being defective itself? “स्वपरार्थ साधन कामरूपं” (The definition of *Kāma* in behavioural aspect is working for self and for other's interest). When does *Kāma* appear in behaviour? Try to understand attentively that the horse is unwilling to be yoked in your cart. You are lashing him in order to be yoked. Psychologists opine that in dreams, the horse must be making the coachman run by flogging him . But if the horse becomes aware of the fact that it is getting grass to graze and in return he is pulling the chariot, he (the horse) depends on the coachman for his grass and the coachman depends on him ( the horse ) to be driven afar, that is, If both of them come to

understand the fact that they are dependent on each other for fulfilling their wishes, in such a situation behaviour of both would be known as '*Kāma Purushartha*'. The basic cause of conflict between the (married) couples, between the parents, between the brothers is that we wish to serve our purpose but do not worry about other's wish. When we become so selfish, this selfishness leads to the disruption of the most intimate relationship. Whenever we feel that no wish of ours is being accomplished, and the wish of the other depending on us only is getting fulfilled, in such a situation, *Kāma Purushartha* stands exposed. The Psychologists state that the wife cooks food, but in a hurry for going to the office, the husband becomes oblivious of even saying that the food is very tasteful. The husband becomes forgetful and this leads to the misunderstanding .between husband and wife. Now if the husband simply says that the food is good, this thing makes the wife feel that for his ( husband's) nice food she is responsible. For his good food, he has to depend on her and for cooking nice food she depends on him. When such a feeling of mutual satisfaction arises in both, in behaviour *Kāma*



*Purushartha* gets expressed. There is nothing wrong in such a *Kāma* .

In Geeta Lord Krishna commands “देवान् भावयता अनेन ते देवाः भावयन्तु वः परस्परं भावयन्तो श्रेयः परम् अवाप्स्यथ” (भग.गीता.३।११) Fulfil your desires mutually. Do not impose a task forcibly on others. The Lord says, "To impose one's will on others is a demonic sentiment and not a divine feeling." In behaviour the *Kāma* becomes *Purushartha* in the situation of interdependence. But when it becomes the means of serving the purpose of only one side, the *Kāma Purushartha* gets disrupted. In the scriptures this whole system has been described in several ways and not in one way only. We are short of time otherwise I could have explained this to you in detail. In behaviour the form of *Kāma Purushartha* implies like this, that is, interdependence is the soul of this. There should be interdependence between all, be it between animals and persons, between man and man or between the two members of a family or even between God and His devotee, May God care for us and may we devote

ourselves to Him. The Veda states this in a fine way “भर्ता सन् भ्रियमाणो बिभर्ति” (चित्यु.७।१) God is your nourisher but He (God) also expects of you to be His (God's) nourisher. Interdependent nourishment will lead to good relationship. If you offer to God only a little part of your profit and utilize the major part of it in your selfish pursuit, this will not be effective for good relationship. When you impose him with onesided prayers such as "Oh God! let my business be flourished. If I get a profit of a million, I shall give you Rs5000/." Do you think that God is such a fool that He will accept such a losing proposition. If He is, then why to pray for Him. But it is not so. He is wise enough to see through your cunning and hence cannot be cheated by your empty prayer. We, therefore, should shun befooling even God . This is not the way to behave with God. You could donate , if you wish to do so but in behaviour the matter should be made absolutely clear that if we wish to engage God in our material things, then at least it should be fifty percent share of both. But man is very smart. He says " Oh God! You have to just bless me, things will automatically fall in place. But if I have to do then I will have to put lots of effort to fulfil

my desires. So I shall give only five thousand to you and the rest I shall keep with me." The scriptures, too, ordain that we behave in one way or the other even with God "देवान् भावयता अनेन ते देवाः भावयन्तु वः" But the scripture clearly states that "परस्परं भावयन्तः श्रेयः परम् अवाप्स्यथ" when you own an interdependent attitude, then and then only you will achieve emancipation, otherwise you will have to face adversity instead of prosperity. Thus in behavioural practice the management of *Dharma*, *Artha* *Kāma* and *Moksha* is managed like this.

**(Emancipation in behavioural practice = self and other's satisfaction)**

The emancipation of behavioural practice is that no party should remain dissatisfied. The behaviour which emerges from mutual dependence is the cause of satisfaction of both the parties and finally the salvation as well of both of them. If one of them is dissatisfied then again the bounding will start.

**(Morality = the actions which are not favourable to our community should not be done with other community)**

After the behaviour now comes morality (*Niti*- 'नीति') which means the rules. How to manage all four *Purushartha* in morality? The difference of the rules here in Morality from the Behaviour is that in behaviour, the discussion is about only two individuals. Whereas, in morality or *Niti* it gets extended to two communities to whom these two individuals belong. The good and evil of that whole society is taken into account for any deed to be conducted. A most suitable and befitting example to explain this is the story of Caliph. The Caliph had a very good horse. Somebody asked for it but the Caliph refused saying "it is my most beloved horse, hence I cannot part from it." That man committed a mischief and he sat somewhere on the way dissembling to be an orthopaedically handicapped. When Caliph happened to pass that way, he requested, "Sir, the evening has set in and the night is going to fall, since I am handicapped, kindly help me." The Caliph took pity on him. He got him on to his horse. No sooner did he ride the horse than he



spurred the horse and made it run fast. The Caliph ran after him. The rider spoke loudly "Now forget it. This horse is no longer yours "The Caliph said a very noticeable thing to him, "I am not running after the horse. I forgot about that horse that it was mine just then when I parted from the horse. Now also I am not saying that the horse is mine. But I am running after you to tell that you should not inform anybody about this incident, otherwise the people would cease helping the handicapped persons. I shall conceal this fact but if you divulged this secret to others, the persons will never believe the handicapped and this will ultimately cause harm to the society at large". The Caliph was running after the rider. His profit and loss is one part of the story. It may be legitimate in practice or behaviour but from the point of view of morality it is totally improper. But the level of morality is not concerned with the two parties only. It is concerned with the whole society as to what type of example it will set in the society. The morality emerges from there. Hence the *Dharma*, *Artha*, *Kāma* and *Moksha* of the morality is a little bit different from the *Dharma*, *Artha*, *Kāma* and *Moksha* of behaviour.

I went once to join a marriage party. There it so happened that the members of the bride's side presented a lot of dowry. At this, the parents of the bridegroom got highly exasperated and scolded them (bride's side) by saying, "Take it all back. Don't you know how the times have changed. By presenting so much dowry you are trying to spoil the habits of the people" I felt highly respectful to the father of the groom at his such a noble behaviour. His behaviour at that time was commendable as he was getting his son married and also refusing the dowry. After some days during the course of my discourse I was referring that ideal man when one of the audiences stood up and asked me as to whom I was talking about. When I told that man's name, that person told me that it was he who was scolded in public. I just exclaimed, "Oh, you were the father-in-law of that person's son." He replied in affirmative and said, " It was me only. He scolded me for making the dowry public. In private, he told me to arrange the dispatch of the whole dowry afterwards to his house." Just see, what a great immorality! The gentleman did want the dowry but publicly he was interested to give publicity to his idealism. What could the

poor bride's father do, when he was scolded publicly and was asked to send the dowry privately to him. Is that not the height of hypocrisy? Is this morality or immorality? But behaviour or worldly wisdom it certainly is!

(In Morality the form of *Dharma* is 'आत्मनः प्रतिकूलानि परेषां न समाचरेत्')

But at the level of morality, that behaviour despite its being true, became immorality. Here one thing that has to be carefully understood is that the father of the bridegroom did not demand more dowry than what was given by the bride's father. He objected to its being given publicly so that his image in public as an ideal man remains intact. He wanted simply to defend his image in public. The main point here is, not to rise above the level of behaviour. But it is highly immoral to protect one's own image by spoiling somebody else's image. Really speaking the dowry system in the society is still prevalent. Since he did not demand dowry, this is a strong point in his favour but the immorality lies in the fact that by exploiting the behaviour, you maintained your own image and spoilt the

image of the society and the other person. Thus morality and behaviour are two separate entities. The behaviour which is real or true, can be wrong from the point of view of morality. Hence the *Dharma* in morality lies in the task not injurious or harmful to the whole society.

If in a behaviour both the parties are benefiting, there is nothing bad in it. But if it is detrimental to the whole community, it is unrighteousness or *Adharma*. It cannot be *Dharma*. If you perform a task or conduct which is not harmful to the whole community, it is the *Dharma* in morality. When does such awareness rise above the behavioural practice in a man? If one man is giving and other is taking, it is a sort of behaviour. But when this conduct becomes harmful to the very society of which this conduct is a part, then it is known as immoral. You may be clear about your behaviour but if the same behaviour is causing harm to the society, then it is immoral. The *Artha* in morality is to consider oneself as a member of a particular community. The main objective of the morality is that the person should not consider himself as one and alone but that he is an organ of a body called community.



How we shall understand this, please try to understand by this illustration. If our hands start thinking that why should they work hard for filling the belly by enabling the food to go into the mouth. This means that the hands did not take into consideration the interest of the whole body as a community. Then the stomach can also think that since the hands are not taking care of it (the stomach), why it should (the stomach) transport blood to it (the hands), consequently the hands will get paralyzed.

**(Artha in Morality = Control on self interests)**

Similarly when such a negative attitude starts nourishing in the community, even if its being proper in behaviour, an unjust attitude is born due to this immorality. Hence when the question of morality arises above the behaviour, in real sense, we should understand that every person is the part of some community. I have been constantly making a mention that you are Vaishnavas and we are gurus or Maharâjas, this is all right. There can be any form of conduct or behaviour between us but we should never forget that we are the members of a sect. If

something is harmful to our sect , even it may benefit to a few of us in one way or the other, that we should not do. It may be beneficial to you and me but if it is harmful to the whole sect then it is *Anartha* . Therefore, to be a part of community is a *Artha* in morality.

**(Kāma in Morality = The desire that the conduct of others also not to be favourable to them only)**

What is *Kāma Purushartha* in morality? Just see, the form of this *Kāma* is somewhat different. Don't think that morality is without *Kāma* or self interest. The morality, too, is with interest or selfish motive. But the task of morality is highly glorified. It is, if we guard the community, the community will guard you. As we say that “धर्मो रक्षति रक्षितः” similarly “समुदायो रक्षति रक्षितः” If you do not protect the community, how will the community or society guard you? We indians have a peculiar habit that we clean our house and throw the rubbish out on the street and if some neighbour happens to see that garbage lying on the street , all the rest of the persons start to throw their rubbish there.

In Bombay such an incident took place. Somebody threw his garbage in front of other person's house. People thought "Ok! So the garbage has to be thrown here!" So all the persons started to throw their garbage in front of that person's house. The poor person objected to it, but nobody would listen to him. Having been highly resented, one day he came to me for the redressal of his grievance. I advised him to lift that garbage and put it somewhere else before a house without anybody's knowledge. He did so and the result was that all the persons started to throw their garbage at that very place. We say that man has intellect but actually it is not more than a sheep.

One more interesting episode I would like to share. Once I was travelling by train from Bombay to Kishangarh. A man on the berth beside me was eating something and spitting out the shells in the compartment itself. In a little while lots of shells got deposited in the compartment. I told him, "Brother, why don't you spit out these shells through the window-openings of the compartment. He spoke "whose father's train is this?" I

said, "The train is not my father's but if it belongs to your father, has he made it for you to spit inside it? Why don't you spit out through the opening."

But such a thought never occurs to us at the time of spitting out. We always think of our narrow interest. Yes, if there is a shell in your mouth, it has to be spat out but you can at least manage it, you can have a pouch, deposit your shells in it and throw it out. But a person loses his wit unmindful of the trouble being caused to his neighbour. Thus when we place our self-interest on and above that of society, then the unjust and improper deed or immorality happens and we can see it happening.

In functions like *Annakoot* and *Chhappenbhog*, such lots and lots of offerings made to God. Nobody can eat that much Prasad. It gets rotten. But we demonstrate all this like an exhibition. Nobody tries to understand that if you do not have the consumers for that much offerings, why should you then hold an exhibition of those eatables? Only with the purpose of exhibiting and altering persons that we arrange the offerings on such a



large scale and most part of it remains unconsumed and hence gets decayed or rotted. We then have to search for the beneficiaries of these offerings. When we don't find the one then we distribute that decayed offering to the villagers. Thus the habit of those persons consuming the offerings gets perverted. Once it so happened that Raja Rammohan Roy got down from the train at the Calcutta Railway Station. There a well-built beggar begged of him for some food. Raja Rammohan Roy told him "Tell me what work you can do. If you can dig the ground, I can manage a pick-axe for you. If you can sew clothes, I can get a sewing machine for you. I can manage for you the means of doing the work of your interest, but I cannot give you food to eat, because today you are begging of me, tomorrow you will beg of someone else. I cannot dole out such a begging to you. I am prepared to provide you with the means that will make you self-reliant, but I can't give you such alms, that will enable you to be dependent on others and a parasite on society" In such a behaviour lay the morality of Raja Rammohan Roy. In a practical behaviour refusing alms was a cruelty but as morality, it was righteousness or *Dharma*, because in that consisted the interest of the

society at large. By giving alms to one man, we are giving this message to ten others that free food is available here and thus encouraging slothfulness or base indolence of subsisting on the hard earned resources of others. Giving alms is thus no morality. It implies the encouragement to immorality. Some rowdy persons in Bombay make tiny children handicapped by rupturing their hands or feet in order to make them stand on the road to beg. We, out of kindness, give alms to them. The more we give alms the more the children are made handicapped by cutting their limbs off. And we get satisfied that we have given alms. As a matter of fact, by giving to such people we are causing a great harm to the society. You have become a part of getting the limbs of children cut off.

Someone declared some *Manorath* that he has to offer *Chhappanbhog* to his Thakurji (deity). If you have to offer *Chhappanbhog* to your deity then why to beg of me? Whenever you dole out alms, you harm the society in one way or the other. This has to be clearly understood. Such a practice encourages competition of donation under the misconception that a particular person has earned

*Dharma*, then why should we lag behind in doing so? In order to deprive yourself of this competition, you donate something but how much harm it causes to the community as it gives message to every individual that the offering to be made to your deity, should not be by your means and money, but it should be offered by the money of the villagers. Thus we make our adorable deity a means of begging alms by fracturing His hands and legs like an orthopaedically handicapped child.

This is certainly not management but a mismanagement of *dharma*. You have to practise Krishna's devotion; you have to celebrate a *Manorath* (function) of Krishna and simultaneously want to make Him a disabled child by begging the village!! How can this give pleasure to you! Don't you feel a shame!!! Donation is a part of our *Dharma* and we shall give anything, whatever we can, in the name of *dharma*. How long such hypocrisy go on in the name of *dharma*? Well brothers! Try to understand that it is harming our sect, harming ourselves, harming our faith in God. A very disgusting conspiracy is being hatched for extending your faithlessness in God. Whoever comes to

you for donation, tell him "you may offer *Chhappanbhog* but do so on your own means. What concerns do I have with this?" Tomorrow you will beg for your children also and demand money for their breeding and upbringing. Well, you are having your personal deity at your home and you have to serve him. It is an excellent thing. From the piety (*Bhakti*) point of view, there can be no better thing than this, but to beg for its maintenance from the villagers, you are setting up a wrong example. It is not piety (*Bhakti*) in any sense; it is a sort of profession. The better it goes, the more flourishing it will grow. This is certainly the mismanagement of *Dharma*, mismanagement of your piety (*Bhakti*). We really don't understand that by doing such a thing, something immoral or undesirable is happening. When immoral things happen, it can never deliver piety (*Bhakti*). Yesterday I was asked whether devotion with a motive can ever culminate into an unselfish devotion. It can never culminate because this muddle came up in the foundation itself of the devotion with a motive. A stable house cannot stand firmly on weak foundation. A weak house can stand on a strong foundation. Similarly, on the foundation of weak morality, however firm and strong



house of devotion you build, it is bound to collapse. It will make you collapse, make your God collapse and ultimately it will make the path of piety collapse. We should understand this secret. We should not encourage this culture. You should say clearly, "Please don't do such a thing. What wrong have I done or even God has done to you that you are begging in His name?"

I always say one thing that if someone begs you in the name of his stomach, because he is hungry and he has nothing to eat, please dole out alms to him but according to the policy of Raja Ram Mohan Roy, even that is not ethical. He should be made self-reliant. But if someone begs in the name of God, he should never be given anything because the Lord is consort of Laxmi, the goddess of wealth. How degraded you are making that God by begging on His name. Please think over this sometime. However strong and grand house of piety you may build, the weak foundation of such a morality will definitely make it collapse. It cannot remain standing because foundation of immorality is weak. You have

managed ostentation of piety by begging, sometime or the other we need to have control over it.

If under morality we have to make a good management of *Dharma*, *Artha*, *Kāma* and *Moksha*, we should understand this very clearly that we should exercise control over ourselves in order to protect the community and in order to protect the feeling of devotion or piety in the community. We should never encourage the person, who performs such a wrong task, however venerable that person might be. Extend to him your utmost respect but do not donate money for wrong purpose. Discourage such an act and in doing so do not misbehave, say this politely. Say that "if you are really gracious, first be kind to yourself. Why do you pose yourself as a beggar? If you become gracious, the money will automatically come to you. You will never need begging of us or admit that you are not gracious but simply a beggar. A gracious person's first and foremost necessity is that he should not beg of anybody. Why do you degrade your role? Since you are our preceptor, your degeneration does not find favour with us. We cannot bear such a degeneration of yours. You are

gracious and we cannot regard you as a beggar. Hence we won't give you anything." You should muster courage to say so. Then and then only things will be well-managed or else they will not be managed. Accordingly by giving protection to the society as a whole, all the members of the society are protected. This is *Kāma* under morality and there is nothing wrong with this *Kāma* . Non- performance of such a *Kāma* is vice.

( *Moksha* in Morality = सर्वेऽत्र सुखिनः सन्तु सर्वे सन्तु निरामयाः  
सर्वे भद्राणि पश्यन्तु मा कश्चिद् दुःखभाक् भवेत् )

What is emancipation of morality? Try to recall the *Mantra* “प्रजामनुप्रजायसे तदु मर्त्या मृतं यद् वै प्रजाः अजायत” (तै.ब्रा.१।५।५). You observed morality and you have become an individualist. You said that you had observed morality and now what have you to do with the village? You had observed morality but did not become free on the path of morality. This should be your sacred object that as you are observing morality, all the present and future members of the society should follow the path of morality, that is,

they, too, observe morality and none should violate it. If you set such an example by doing so, that is your emancipation or perfection in the path of morality. This means that you set such an example in the society, which is followed by all the rest of the members of the community. Nobody gets misguided. What can be a greater salvation than this? The members of the society and society itself are interdependent. Thus we have seen management of *Dharma*, *Artha*, *Kāma* and *Moksha* with regard to morality.

(*Dharma*)

{ An act, which is according to Shruti, Smriti, Sadachar and self realisation, turns into *Karma* ( Action), *Vyavhār* (behaviour), *Niti* (Morality), or *Dharma* ( Duty)}

After morality now comes *dharma*. The sovereign aim of morality is that we shall not do, knowingly or unknowingly, anything which will be injurious to the society as a whole. When I am following morality, then I myself and my whole community is within my sight but my soul is not within my sight. Whenever the question of



*Dharma* arises, may it be Hinduism, Islam, Christianity, Jainism or for that matter even Buddhism, the *Dharma* does not take into account only the body. *Dharma* gives an indication somewhere towards the search of our soul. The source of *Dharma* is somewhere in our soul itself. Because if the *Dharma* is concerned with the body only, then it is not a *Dharma*. In that case, it is minimally behaviour and the maximum it could reach to morality. If the behaviour and morality are to reach to the level of *Dharma*, then their source and the roots are to be searched somewhere in our soul, that is who am I? "Who am I?" In this question if only it is about the body, then it is behaviour. "Who am I?" If this question is about community, then it becomes morality of the community you belong to. But "Who am I?" if you are feeling self-realisation then there is another aspect which is not about your body and the body of your society. It is the aspect of existence of your soul. Thus whatever duty is performed, that will be in the form of *Dharma*. The means used to observe that, will become its *Artha* and desire to fulfil it, is your *Kāma* and when the desire is fulfilled, it is *Moksha* in the context of *Dharma*. We should strive to

understand their form. It should be carefully contemplated as to what type its form is?

**(The symptoms of *Dharma*- Quadruple of *Shruti*, *Smriti*, *Sadachār* and dear to *Atma*)**

We cannot discuss about the state of other *Dharma* but we can discuss our own *Dharma*. Our scriptures clearly ordain that the *Dharma* is not tested on the criterion of morality and behaviour or on the criterion of knowledge, desire and the efforts. What you know, what you want and what you can do, the *dharma* cannot be tested only on such a criterion. Or in behaviour, how can you please the other person or how will he get angry, how you would be able to convince him, the behaviour will be determined by all these actions. And when you take into account the whole of the community, it will decide your morality. But that morality does not determine the base of *Dharma*. Our scriptures command “श्रुति स्मृति सदाचारः स्वस्य च प्रियमात्मनः एतत् चतुर्विधं प्राहुः साक्षात् धर्मस्य लक्षणम्.” (याज्ञ.स्मृ.१।७) The symptom of *Dharma* lies in *Shruti*

(श्रुति) or *Smriti* (स्मृति) or *Sadachār*- good conduct (सदाचार) or whatever is dear (प्रियमात्मन) to us. Just look at the sequence, see how deep the sight of our scriptures was in reference to these four choices. '*Shruti*' means the basic statement. '*Smriti*' means, how the people made those basic statements as their life style, the explanation of them is known as *Smriti*. For example *Smriti* has been on *Vedas*. In what sense? How our *Rishis* ( saints) understood the *Shrutis*. When they recalled them it was known as *Smriti*. And how they lived those principals? Whatever has been explained in our *Puranas*, that has been explained as *Sadachār* ( good conduct). We can see this parallelism in our *Vartas*. If you want to correlate this phenomenon with our sect, the utterances of Mahaprabhuji and Gusainji are *Shrutis* for us. The interpretation, explanation and elaboration of those utterances by other *Āchāryas* is *Smriti* for us. How the persons moulded their lives according to those utterances. How the disciples and followers, lived their lives by moulding them according to those utterances, that is good conduct (*Sadachār*) and in that right conduct,

whatever attracts you is *Dharma* for you. What does not attract you is *Adharma* for you.

For the time being, instead of viewing these *Shruti*, *Smriti*, *Sadachār*, dearer of our own *Atma*; that means all the modality which decides any activity to be a *Dharma*, according to their denotation specifically *Samhitas* of *Vedas*, *Brahmin aranyak Upnishad*, *Manu Smriti*, *BhagvadGita*, eighteen *Puranas*, the *achar kriya* of our own ancestors, we judge them according to their general meanings of connotation, then we get a very important message about the touchstone of deciding factors of *Dharma* ! “विज्ञेयः श्रवणात् श्रौतः स्मरणात् स्मार्त उच्यते” (ब्रह्मा.पुरा.१।२।३२।४३)

And this is that anything which decides or relates to our duty should be said by a specific person or a community under a specific *Karma*, behaviour or morality. The general meaning of *Shruti* is 'Carefully keeping the heard statement in the memory' that means *Smriti* or memories. According to the things kept carefully in the



memories of a person or a community, willingly or unwillingly, the doctrine comes into existence about his duties. Similarly, due to previous birth's knowledge the incarnated person has the impressions of his duties not only in his conscious but also the heredity. After having the awareness of hereditary impressions, anybody is able to choose his rightful duties after due analysis of various options according to the social climate he is born in. Otherwise if a particular person is unaware, the same *Karma* (duties) would be dearer to him, what is dear to his family environment! According to that only the sense of his duty becomes dearer and worthless for him.

In the absence of such insight, if a particular person or community which has not even heard the duties narrated by scriptures of other *Dharmas* or even after hearing they have not been able to restore those in their memories or their forefathers did not have the conduct according to the prescription of the scriptures of other dharma, then how would this be possible to establish the action or duties of others as Kufra or Sin? In such a situation, taking a person as sinner or Kafir and hell-bound

by anybody proves their inexplicable senselessness of controlling God due to their helplessness of understanding the creation.

Basically this kind of indiscriminate thinking only becomes the cause of animosity and jealousy between the various religious sects. In his '*Tark- Hrishka*', Maharshi Yask has accepted the importance of determining the *Dharma*. In Manu Smriti. It has been reworded as “यः तर्केण अनुसंधत्ते स धर्मः वेद नेतरे”

(मनु.स्मृति.१२।१०६)

Therefore, in any sacred philosophy to place any action, behaviour and morality as a religion has been established not on the basis of individualistic free thinking but based on variety of Place- time - doer - matter- *Mantra* and the capability of conduction of those rituals. Otherwise, according to one religious scripture the idol worship is a sin and consumption of alcohol and meat and marrying one's own cousin (sister), are righteous conducts and according to the other religious scriptures idol worship is sacred

karma and consumption of alcohol and meat and marrying cousin (sister) is forbidden. In this case which dharma or religion should be taken as true *Dharma* and which one to be taken as sinful karma? Analysing it neutrally a great religious crisis stands in front of us!!

There is no objection if the people or communities of a particular religion consider compromise on the prohibitions prescribed in their own scriptures, as hypocrisy. But if people or community of other religions who follow their own religion, is considered as sinful then we have to assess it with respect to the other creatures also and in that case all the creatures like animals, birds, reptiles and insects which also do not follow that particular religion, should be considered sinful and should be capital punished. The day all other creatures get extinct on this earth, that day would be the last day for the mankind!!

Well, what is our thought process with respect to the above? If that is to be seen then a very

beautiful example comes in *Vartas* (true stories of disciples of path of grace) If you listen to it carefully, you will understand easily. A *vaishnav* was very poor. He did not have the convenience of decorating a spoon with the offering. How could Thakurji have the hot offering without a spoon? Thinking this, he placed a small twig with the offering and prayed to Thakurji "Oh Lord! Please consider this small twig as spoon and shake the hot offering with this twig to make it cold before you consume it." Now due to our notorious nature, we shall catch this and say that this has become the doctrine of our sect. The custom is that before setting the items of offering, a spoon is placed and not a twig. Friends! You must understand that Thakurji is pleased with him with that only and he is pleased with Thakurji. Who are you to muddle in between? Where did the things go wrong? One so called *viashnav* had seen this and said "all right, now the exemption has been granted. Now there is no need to place spoon." Throughout the village even those who could manage to place a spoon, started placing twig. Now the sect was divided into two. One was pro- spoon and the other was pro- twig. One segment of people was of the opinion that the happiness of



the Lord lies in placing of a spoon and the other one opined that the happiness of the Lord lies in placing twig. Well brothers, please understand that the happiness of the Krishna lies neither in spoon nor in twig. The real pleasure of the Krishna lies in your feeling. If the feeling is there, even a twig becomes the cause of happiness and in the absence of devotion or feeling even a spoon causes pain.

Once I went to a village. There one of the vaishnavas invited me. If my memory does not fail me there were at least twenty items made from milk. I was confused to see so many items. Still, when they asked me to eat I thought of taking one or two items. As soon as I picked up one item, immediately they said "No, No! This item is not eaten first, take that one." I was surprised at their custom. The moment I picked up the item of their choice, they again burst into a cry saying that that particular item is not eaten in such a quantity but in the other proportion. I got disturbed and told them "I don't have to eat anything. Stop doing all this. I have come to your home, perhaps these may be the sins of my previous birth. Let me now go from here." About fifteen items were

placed before me and so many hue and cries before picking up anything. How deplorable! The entire inclination to eat comes to an end. Similarly, we quarrel about the placement of spoon before making an offering before the deity. "No, No! Do not keep the spoon like that. This has to be placed in this fashion. The angle has to be like this, etc." What sort of service is that? What an unseemly scene is created! Instead of giving importance to the feeling and emotions, we give so much prominence to the rituals that a man's desire to eat is extinguished. This means that we shall even forbid God to touch *Sakhdi* "please do not touch *Sakhdi* or else the preparations made from the condensed milk will become *Sakhdi*. First consume the milk preparations." The lord will say "all right, let me first consume the items of the condensed milk." Hardly had He touched it, we start crying "Oh! first consume *Unsakhdi*". The deity will say that He had felt thirsty having such a hot talk, at once we say "Oh! don't touch *Jhari* or it would become *Sakhdi*. God will say "My mistake is that I came to accept your offering. If I had not come to accept your offering, I would have been more happy." What sort of nonsense is all this? My intellect stops functioning at all

this. What a stupid affair! “या इलाहि ये माजरा क्या है! दिले नादान तुझे हुआ क्या है!”

All of these are hypocrisies about *Dharma*. We did not take into consideration what the *Shruti*, the *Smriti* and the *Sadachār* (right conduct) ordain about this. Why should one place a twig? Well, it was his devotional feeling "the deity cannot consume hot offering and since I cannot afford a spoon, let me put a twig so that He is able to shake it and make it cool enough for eating." How sweet and heart moving his feeling was! And how hard a feeling of the fuss of spoon and twig is! All this we need to understand clearly.

Let me narrate an event of the Ramarjuna sect which took place during the days of British government. In Kanchi every year on an auspicious day Lord Vardaraj Swami's procession is taken out. In that event an elephant was donated by some devotee. They have two branches of that sect; one is called Badgal and other is named Taingal. The first one applies 'V' mark Tilak

and the other applies 'Y' marked. The controversy which erupted was that the procession was taken out by those who applied 'V' mark tilak and the donor of the elephant was one who used to apply 'Y' mark tilak. Now the question was: which mark should be applied on the forehead of the elephant? This became a matter of legal battle. This would not have been a big deal had it been remained as a legal battle but in their controversy the elephant was shot down. The poor elephant was innocent. He was totally unaware of the types of mark on the forehead. This is the story of British period. The case prolonged for a period of more than fifteen years.

The English judge asked them as to why the elephant was shot down? The parties concerned told that the story had ended with the death of the elephant. At least now kindly decide what type of tilak mark should have been applied on the forehead of the elephant? The judge was highly enraged and he told "neither of the mark will be applied to the elephant. The mark of Tripund (three horizontal lines) is only permissible." At this both the parties reached a compromise as the decision was against



the will of both parties. In the same manner we also enter into so many unnecessary disputes as we do not take into consideration the parameters which have been ordained in the scriptures in the form of *Shruti*, *Smriti*, *Sadachār* (right conduct). How beautifully the scriptures have put it “प्रत्यक्षं चानुमानं च शास्त्रं च विविधागमं, त्रयं सुविदितं कार्यं धर्मशुद्धिम् अभीप्सता, आर्षं धर्मोपदेशं च वेदशास्त्राविरोधिना यः तर्केण अनुसंधत्ते स धर्मं वेद नेतरः” (मनुस्मृति.२।१२।१०५-१०६). You have listened to the messages of *Shruti* as also those of the *Smriti* and also knew about *Sadachār* but will you not see this with your own eyes? No, seeing is immaterial. The items for offering are prepared about 10-15 days before being placed before the deity. The day it is served before the deity, offensive smell starts emitting out of them. But we will ignore this. They think that the large quantity offering must be served before the deity or else the deity will remain hungry. Suppose, somebody forces you to eat such smelly food in such a large quantity, be it your wife, would you eat it? Would it not adversely affect your body and make you ill?

{ *Dharma* is different in different situations of *Desh* (place) - *Kāl* (time), *Dravya* (matter), *Kartā* (doer), *Mantra* and *Karma* (action). Similarly, it is different for different categories of *Varnāshram* (four stages of life span)}

There is one person named Shahabuddin Rathod in Gujarat. Once he narrated one joke. He told that a person was delivering a religious discourse. While speaking loudly a spray of spit often used to emit from his mouth. One of the audiences told him "Maharaj! You are a very fine speaker but what about your spitting?" Maharaj said to him "Keep Quiet! The spittle sprayed out of the mouth delivering the religious discourse is tantamount to the water of Ganges." The questioner thought "Oh! Now I have got divine knowledge." He went directly to his house and returned with parched bones of his late father and forced them inside the mouth of the Maharaj delivering the discourse and said "Maharajji! We were planning to go to Haridwar to immerse our father's bones in the Ganges. We were not aware of the Ganges coming at our own house without any endeavour done by us." Now if you pose your spittle as Gangā, the people would try to immerse bones

therein. If *Dharma* is treated in such a horrible manner then where does the *Dharma* find refuge? Where will we find refuge? This question will come later but first we need to answer that in such a situation where *Dharma* will find refuge. This is a horrible form of *Dharma*. A height of hypocrisy! That is the reason that I explained to you all this. So, the *Dharma* shall vary with variation in *Desh*, *Kāl*, *Kartā*, *Mantra*, *Dravya* and *Karma*. You cannot get everything at one and the same place. The *Dharma* is, you immerse bones in Ganges where it is flowing. You forced the bones into the mouth of the *Kathākar* (person delivering religious discourse) then he as well as your father will go to docks, because in the mouth of the narrator, it is not the flowing Gangā but a different kind of Gangā which is not meant for immersion of bones. Are you able to find the difference in *Desh*(place) or not? Hence, with a difference in *Desh*, the *dharma* would be different. Similarly in different *Kāl* (time), the *Dharma* would be different. I have already explained to you all this earlier. One more thing you must understand is that from the point of view of clan, cast, *Varna*, *Varnashram* quality and casual kind, the *Dharma* also lends to several of its types.

If you dive deep into our scriptures you will come to know about all this.

(सत्यं दमः तप शौचं संतोषं ह्री क्षमार्जवम्, विद्या शमो दया ध्यानम् एष धर्मस्य संग्रह – *Satyam, Damah, Tapa, Shoucham, Santosham, Hri, Kshamarjavam, Vidya, Shamo, Dayā, Dhyānam, Esa Dharmasya Sangrah*)

The scriptures clearly state that some *Dharmas* are common *Dharmas*. By 'Common *Dharma*', the scripture means *Satyam* (truth-सत्यं), *Damah* (endurance-दमः), *Tapa* (penance-तप), *Shaucham* (purification- शौच), *Santosham* (gratification- संतोष), *Hri* (modesty-ह्री), *Kshamarjavam* (forgiveness and politeness- क्षमा), *Vidya* (learning or knowledge- विद्या), *Dayā* (mercy-दया) and *Dhyān* (meditation- ध्यान). These are the compilation or compendium of *Dharma*. This is to understand that this very thing is *Dharma*'s morality. But when we perform all this under the command of the scriptures, that morality no longer remains morality, it assumes the title of *Dharma* and



if you undertake anything out of your own sweet will, disregarding the tenets of scriptures then the same thing cannot be called as *Dharma* but it will remain as morality.

Try to understand this from the following example. A boy and a girl can get married at their own sweet will, it is a love marriage and when we perform *Kanyadān* (girl is married away by her parents as per rituals prescribed in scriptures), it is not called 'love marriage' but that is termed a '*Dharma Vivah*'. Try to understand this by the same example of *Kanyadān*. The same thing connotes several meanings. We can give away the girl as a religious activity, because there is nothing more virtuous than the charity or donation. This becomes the *Dharma Purushartha*. We can give away the girl as *Artha Purushartha*. Several persons sell their daughters, this becomes as good as the source of earning money. If you are giving away your daughter to a family with the purpose of getting your selfish end served or when we try to establish close relation with an influential and a wealthy family by marrying our daughter with the boy of that family, this becomes tantamount to *Kāma*

*Purushartha*. The giving away of daughter can also mean *Moksha Purushartha*. Thus in a small event of *Kanyadān* or *Gaudān*, we can see the forms of *Dharma*, *Artha*, *Kāma* and *Moksha*. Try to understand that in that sense that any *Dharma* can bear different forms.

When we perform any morality or common *Dharma* according to the commands of scriptures then it is called *Dharma* and when we do so according to our own sweet will, it is called morality and not *Dharma*, because your insight is not towards your soul but observing the dictates of your own sweet will. The scripture does not take into consideration your personal sweet will or your desires but it always states something in the context of the nature of your soul. Hence when the same moral acts are performed having *Dharma Shastras* in view they assume the form of *Dharma*. The matter is the same but the difference lies in its consecration. When the son of a king is enthroned, he becomes a king. Without being enthroned he is not regarded as a king but treated only as the son of the king. Hence there is a lot of importance of consecration. You must have seen the stone statues being

made in Jaipur or Orissa. When a human size statue is in the process of its formation, the sculptor chisels it by sitting on its chest. Now seeing this situation if you, out of your emotional behaviour, start quarrelling with the sculptor accusing him with all sorts of unrighteous action, nobody can justify your approach because in the process of being sculpted, the sculptor seats himself in different poses on the unfinished statue to make it well and to give it right form. But after consecration, the same idol or statue becomes adorable and to touch it with one's feet is *Adharma* or unrighteousness. If the statue is to be formed, it can be touched by feet but not after consecration. Please understand carefully that it is the same statue but while carving if you do not sit on it, the formation would not be as you have imagined. It will not be that beautiful.

Once it so happened with me, too. Two people, one painter and another sculptor came to me and started saying, "In *Pushtimarg* (path of grace), everybody talks about *Dharma* but nobody talks of a statue or a painting. Had there been no statue or a painting, how would you have a glimpse of Mahaprabhuji's paintings?" I

replied, "You are perfectly right but you must know that a statue and a painting are meant for selling, while the *Dharma* and its tenets are to appreciate and adore them." Just see, the difference lies here, you are also right and certainly the statue and the painting should be talked about. But the statue and the painting of God are meant for selling but the same statue of God when consecrated is for adoring and not for selling. That God is for dedicating ourselves to Him. Here God is also getting promotion, the God who was in the form of a stone, a statue or a paper only, our *Dharma* wants to promote Him. Both the assertions are different. The statue is one and the same, but we will have to keep this fact in mind that at one place it is being promoted and at another place, it is being demoted.

**(Artha in Dharma are six elements such as *Desh*, *Kāl* etc.)**

So, “प्रत्यक्षं अनुमानं च शास्त्रं च विविधागमं” we should keep all these in mind and when we determine our duties on the basis of these scriptures, it may be at the level of our *Swabhāv* (nature) or *Prabhav* (influence) or



*Karma* (action) or *Vyavhār* (behaviour) or even by the level of *Niti* (morality), but when we do something keeping our *Atma* (soul) in view, even the action of our *Swabhāv Prabhav*, *Karma*, *Vyavhār*, *Niti*, are all transformed into *Dharma*.

You will easily understand all this by the following example. '*Pranayam*' (yogic exercise) about which we talk about so much these days, that *Pranayam* can be meant for the meditation of God by reciting *Gayatri Mantra*. That *Pranayam* can be a source of earning money when performed on a stage as a demonstration in a village. Now just see, the *Pranayam* is one and the same, It's not two. But when you perform this for maintaining your health, it is your *Kāma Purushartha*, when you are performing it for earning money, it becomes your *Artha Purushartha*, when you are practising it for the contemplation of God, it is your *Dharma* and if you fall into a trance during the course of *Pranayam*, the same *Pranayam* becomes your *Moksha Purushartha* (final emancipation), because you managed to control your breathing upto such an extent that does not distract your attention. Such situation is as good as your

*Moksha*. Thus, the same *Pranayam* assumes a variety of forms! Understanding these discretions, we should manage our *Dharma*, *Artha*, *Kāma* and *Moksha*. It should not be mistaken that if somebody is performing *Pranayam* then he is performing yoga or *Dharma* only. The yoga can, therefore, be a profession also and some profession can be *Dharma* also. “स्वकर्मणा तम् अभ्यर्च्य सिद्धिं विन्दति मानवः”

(भग.गीता.१८।४६) “कृषि-गोरक्ष-वाणिज्यं वैश्यकर्म स्वभावजम्”

(भग.गीता.१८।४४) even if you dedicate your natural *Karmas* to Krishna, they attain the form of *Dharma* and if the worshipping of Krishna is done to satisfy your personal desires or personal gains, then it is not *Dharma* but takes the form of *Kāma Purushartha*.

This was our insight to examine and array everything. Today we have ironed out every kink, made it foldless. *Dharma Artha Kāma Moksha* have multiple perspectives, multiple dimensions and we should try to understand this.

**(*Kāma* in *Dharma* = ‘धर्मो रक्षति रक्षितः’)**

When we act with the discretion of these six factors such as *Desh Kāl* etc., it is *Dharma Purushartha* under *Dharma*. What is *Kāma* (desire) under *Dharma Purushartha*? In the scripture, the Mahabharat, it has clearly been stated that there is only one *Kāma* under *Dharma Purushartha* and that is ‘धर्मो रक्षति रक्षितः’ viz. when you protect your *Dharma*, then and then only the *Dharma* will protect you and the virtuous act performed with a desire to protecting of *Dharma*, is *Kāma Purushartha* under *Dharma*. And what is *Artha Purushartha* in *Dharma*? Where does actually *Artha* lie in? For conducting a particular *Dharma*, whatever *Desh, Kāl, Kartā, Karma, Dravya, Mantra* has been mentioned in the *Shastras*, if you are performing *Dharma* according to that, then it is termed as *Artha Purushartha* in *Dharma*. But when you are discharging the same conduct according to some other scripture, with some other matter, in some other time, with some other *Mantra*, and some other *Karma*, then it is not *Artha* but *Anartha Purushartha*.

**(In *dharma*, why factors like *Desh, Kāl* etc are defined under the definition of *Artha*)**

Once one of the Brahmin happened to come to Bombay. He had worn considerably long hair and looked like a sage. In one of the film shooting, a scene of marriage ceremony was to be shot. The film people were searching for a man, and for this they came to our temple. They caught sight of that long haired Brahmin. They enquired of him, "could you perform a marriage ceremony?" he answered in affirmative and accompanied them. In the studio a grand decoration was managed. There they were offering kerosene instead of pure ghee in the yajna. The Brahmin spoke, "absurd!". The director at once said, "this is not a part of our dialogue. Who has uttered these words?" At this the Brahmin asserted, "by offering kerosene oil as oblation, the wedlock will never be auspicious, it will be greatly inauspicious". Hearing his words the director instantly dismissed him. When he returned to me, I asked him, "what happened there?" he said, "in Bombay everything is wrong. They were using kerosene instead of pure ghee". Then I said, "It was a film



shooting and not a virtual wedlock. Why do you speak out marriage dialogues in a shooting? In a shooting their prescribed dialogues are to be recited.” This has to be understood that the *Dravya* (matter) etc. which is of use at a particular place is really *Artha* there and where it is not of any use, it is absurdity there. Just see why to use pure ghee in shooting when kerosene can serve the purpose. There it is useful but in real marriage its use is condemnable. Therefore, to keep in mind the matter or *Dravya* while performing *Dharma* is the *Artha* of *Dharma*. All these six factors such as *Desh Kāl* etc. have been called ‘*Shatsampatti*’ (षट्सम्पत्ति-six properties) because it signifies *Artha*. “षट्भिः सम्पद्यते धर्मः ते दुर्लभतराः कलौ.” (त.दी.नि.२&) hence Mahaprabhuji calls the objects of the space, time etc as the *Shatsampatti* that these are the properties of *Dharma*, this is the *Artha* or means of *Dharma*.

**(*Moksha* in *Dharma* = Liberation from fear of sin, criminal mentality, guilty consciousness, and fear of punishment for entire life)**

Now what is *Moksha* ( final emancipation) in *Dharma Purushartha* ? The person who acts according to *Dharma*, he never has the fear of sin. He does not have guilty consciousness. He never fears death. Let me tell you a very interesting thing. In our scriptures the name of the god of death is *Yamarāj* as well as *Dharmaraj*. When you have lived your life virtuously, that god is not *Yamarāj* for you but he is *Dharmaraj* for you and when you have lived your life with *Adharma*, he is *Yamarāj* for you. The term *Yamarāj* connotes that you want to live further but he switches off your connection to life through his authoritative control.

if you lead your life according to the injunctions of *Dharma*, he is *Dharmaraj*. “त्वत्पादाब्जं प्राप्य यदृच्छयाद्य स्वस्थः शेते मृत्युः अस्माद् उपैति” (भाग.पुरा.१०।३।२७) “सिरहाने बोलिये आहिस्ता मीरके अभी टुक रोते-रोते सो गया.”

One who has governed himself according to *Dharma*, he simply sleeps and doesn't die! Die they who lead a sinful life or life with *Adharma*. The one, who governs his life according to the *Dharma*, has just slept and will wake up

again. This has been recognised as the basic difference between *Dharma* and *Adharma*, that one who leads a virtuous life, his soul is carried away by the *Dharmaraj* and one who leads a sinful life; his soul is taken away by the *Yamaraj*. But both these are the names of one and the same god of death. Just see its beauty. You will come to know about the principle of *Moksha* (final liberation) with this concept. That is, that we remain fearless. We can lead a fear free life. That is *Moksha* under *Dharma*.

If somebody asks "Is the performance of *Dharma*, *Artha*, *Kāma* and *Moksha* in the hands of individual soul?" Answer for this question has been duly replied in *Manusmriti*. It says "We are asking if all *Purusharthas* are in our hand, then what do you mean by 'our'?" Think how many things are enclosing in when we say 'us'?

Manu says, “यः अस्य आत्मनः कारयिता तं क्षेत्रज्ञं प्रचक्षते.” that is, we have a *Karyita* within us (one who guides us from inside- कारयिता). What's that? “अहंकारादि

चतुर्ग्रंथी ज्ञानेच्छाप्रयत्नवान् आत्मा.” He is a *Karyita* (guide) and not a *Kartā* (doer- कर्ता), I often say that he is *Kshetrajya* (One who knows about the field- क्षेत्रज्ञ), “यः करोति तु कर्माणि स भूतात्मा उच्यते बुधै जीवसंज्ञः” one who is a doer is *Bhutatma* (भूतात्मा). He is not *Kshetrajya Aatma* (क्षेत्रज्ञ आत्मा). In each personality, there resides a *Kshetrajya Aatma* and also a *Bhutatma*. That which motivates is *Kshetrajya Aatma* and that which performs is *Bhutatma*. *Bhutama* means which is made of five elements. “स भूतात्मा उच्यते बुधै जीवसंज्ञः.” It is called *Jiva* (जीव). After that it says that there is one more separate entity within us *Antaratma* (अंतरात्मा). Just see that the individual is one but how many cells it nourishes within itself; how many aspects it has! One *Antaratma* (अंतरात्मा) is separate “अंतरात्मान्यः सहजः सर्वदेहिनां” that *Antaratma* is not only within the human beings alone, It is present in all living beings. Manu adds further “जीव संज्ञो अंतरात्मा अन्यः सहजः सर्व देहिन्यं येन वेदयते सर्व



सुखं दुःखं च जन्मसु” the pleasure and pain is felt by that *Antaratma* and not the *Bhutatma*. Just see that *Bhutama* does not feel even the bitterest pain when it is plunged into sleep. Even after most tedious operation, the pain is felt only till the time it does not go to sleep. Hence the *Bhutatma* only performs work, it does not feel pleasure or pain. Manu says so. The one which feels pleasure or pain, is *Antaratma* (अंतरात्मा). Then who is then Karyita (कारयिता)? That is Kshetrajya Aatma (क्षेत्रज्ञ आत्मा). Manu further adds, "There is one more *Atma* which is *Paramatma* (Supreme spirit- परमात्मा)." Thus in this body, the Kshetrajya *Atma* is the motivator and the doer is the *Bhutatma* and an *Antaratma* is there to feel the pleasure and the pain and the totality or the aggregate of them is a *Paramatama* (Supreme soul). About this Supreme soul Manu says, “उत्तमपुरुषस्तु अन्यो परमात्मा इति उदाहृत यो लोकत्रयम् आविश्य बिभर्ति अव्ययम् ईश्वरः” (मनु.स्मृति..) that Supreme soul is also inside the body but it is “लोकत्रयम् आविश्य बिभर्ति अव्ययम् ईश्वरः” This is like a matter of cooperative sphere and not a

matter of private sphere. Thus all the rituals of *Dharma* are being performed by cooperation of several beings. So if one considers himself as *Kartā* or the doer then “अहंकार विमूढात्मा कर्ताहमिति मन्यते” (the vainglorious only regards himself the doer). All this is being accomplished in a cooperative way. No one is a doer or non-doe. All the members of the body collectively and cooperatively are doing the tasks of *Dharma*. This is the answer of this question.

**(In *Bhakti* or Devotion, all the *Purusharthas* such as *Dharma*, *Artha*, etc. are the components of the *Bhakti*, therefore, they are all termed as *Bhakti*. It is a complete surrender and devotion to the Supreme Soul)**

Now if you could permit me to take some more time, then I shall try to explain the concept of *Bhakti*, the devotion. So, After *Dharma*, the next step is *Bhakti* (devotion). I would not go into the details of *Bhakti* because if I elaborate on this, I shall require six seven days more. That is why in the previous sessions, I had been continuously pointing out about *Bhakti* every now and then.

Therefore, I shall not elaborate this subject separately but a little bit explain to you in reference to Mahaprabhuji and Bhagwat. The point is that if you incorporate *Bhakti* (devotion) in *Dharma*, *Artha*, *Kāma* and *Moksha* then ..... For example if you incorporate *Bhakti* in *Dharma* then it will no more be a *Bhakti* but *Dharma Purushartha* . If you incorporate *Bhakti* in *Artha* then it will not be *Bhakti* but *Artha Purushartha*. If you incorporate it with *Kāma* (desire) it will become *Kāma Purushartha* and if you enshrine *Bhakti* with *Moksha* it will no longer remain *Bhakti* but transform itself into *Moksha Purushartha*. But if you perform the rituals of all these four *Purusharthas* as a component of *Bhakti*, then all these four *Purusharthas* will be transformed into *Bhakti* itself. Mahaprabhuji goes to this extent to say that the world of a devotee is devotion itself. The sleeping, the rising, the eating and marrying and all other activities of a devotee are nothing but *Bhakti*. There is only one condition and that is whether a person is a true devotee or not. How will you know it whether he is a devotee or not? You will know it by asking him as to who is your God? "Who is your God?" Its condition is that he should tell what he is devoting to, because it is the

devotion which makes *Brahm* (infinite substratum) as *Bhagwan* (God). If on one hand, the devotion makes *Brahm* as Bhagwan, on the other hand it makes a person as a devotee or *Bhakta*. Hence, all the *Purushathas* should come as components of *Bhakti* and not the other way round. In brief, this is the concept of *Bhakti* according to Mahaprabhuji.

#### (The concluding part post discourse)

We saw that the narrow circles of *Swabhāv* (nature or temperament), *Prabhāv* (influence), *Karma* (action), *Vyavhār* (behaviour), *Neeti* (ethics or morality) and *Dharma* (righteousness) are not able to encircle *Bhakti* (devotion) within them because the source of *Bhakti* emerges neither from the corporal functional cognitive phenomena nor from the form of bodily consciousness. The basic source of *Bhakti* (devotion) is God Himself. Hence, the ideal form of *Bhakti* (devotion) is not the one which is being controlled by factors arising out of either *Swabhāv* (temperament) or *Prabhāv* (influence) or *Karma*



(deeds) or *Vyavhār* (behaviour) or *Neeti* (pragmatic and ethical considerations) or *Dharma* (righteousness).

What is devotion? On one hand It is the earnestness desire of *Jivātma* for searching one's adorable *Bhagwan* from His Basic form of *Brahmn* (Infinite substratum) and *Paramatma*. On the other hand It is the temptation of *Jivātma* of correlating the *Leela* of *Bhagwan* (God's sport) such as *Sarg*, *Visarg*, *sthan*, *Poshan*, *Uti*, *Manvantar*, *Ishanukatha* etc. with his *Kriya*, *Karma*, *Vyavhār*, *Neeti* and *Dharma*. As the Upanishad says “ऐतदात्म्यम् इदं सर्वं स आत्मा तत्त्वमसि” (छान्दो.उप.६।८।७) That is *Bhakti* is an experience which comes into existence by identifying the Supreme Spirit with perceived egoism.

Several types of dimensions of this devotion can be understood such as *Aupnishad- Aagmic*, *Pauranic*, *Manas-Shastriya*, *Rāsa Shastriya* and metaphysical or comprehensible.

1. First of all if *Aupnishad - Augmic* dimension of devotion is to be viewed, it should not be solely regarded as knowledge-based or solely affection-

based. “माहात्म्यज्ञानपूर्वस्तु सुदृढ सर्वतोऽधिकः स्नेहो भक्तिरिति प्रोक्तः” according to this statement this form of devotion which has acute affection for Him with His majestic Knowledge, can never be an eliminator of our *Karma*, *Neeti*, *Vyavhār* and *Dharma*. Instead it is pregnant with all of the above.

This Majestic knowledge which is a component of *Bhakti* or devotion makes one view that all the names, forms and karmas are within the Knowable Supreme Self instead of outside Him. As Arjun started seeing himself also in the Colossal or infinite form of Lord Sri Krishna along with the whole scene and the universe. To assume it as the subsidy of imaginary or hypothetical animism or to regard it as subsidy of impediment to meaning for adoration “न तु मां शक्यसे द्रष्टुम् अनेनैव स्वचक्षुषा दिव्यं ददामि ते चक्षुः पश्य मे योगम् ऐश्वरम्” – “नाहं वेदैः न तपसा न दानेन न च इज्याया शक्य एवंविधो द्रष्टुं...भक्त्या तु अनन्या शक्यः अहमेवंविधो...ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च” (भग.गीता.११।८-५४) leads to the repudiation of divine vision and

sermonised exclusive devotion as granted and preached by Lord Himself.

The factor of devotion such as- "established acute affection (सुदृढसर्वतोऽधिकस्नेह)" also admits the affectionate tendencies in the subjects other than Supreme self, as part of itself rather than rejecting it. It is called *Sarvatma Bhāv*. The Upanishad and the Bhagwat state "न वा अरे सर्वस्य कामाय सर्वं प्रियं भवति आत्मनस्तु कामाय सर्वं प्रियं भवति" (बृह.उप.२।४।५) and "अहम् आत्मा आत्मनां धातः प्रेष्ठः सन् प्रेयसामपि अतो मयि रतिं कुर्याद् देहादिः यत्कृते प्रियः" (भाग.पुरा.३।९।४२). Hence the love for God or devotion proves to be the integrated form of the temporal numerous love saturated feelings.

2. If the second dimension of devotion is to be seen, then the devotion is the integrated form of mentioned subjects which relate to our attachments and mentioned subjects relating to our soul, experienced by consciousness of organism "सर्वं खलु इदं ब्रह्म"

(छान्दो.उप.३।१४।१) where the scene becomes spectator, the spectator becomes the scene, the enjoyable becomes the enjoyed, the consumer becomes the consumed, the doer becomes the deed and the deed becomes the doer. Hence the Upanishad asserts "अहम् अन्नम् अहम् अन्नम् अहम् अन्नम् अहम् अन्नादो अहम् अन्नादो अहम् अन्नादः" (तैत्ति.उप.३।१०।६). If it is to be stated in the most modern words as in the mind becoming the material and the matter becoming the mental. This is the achievement of a unique mentality which is the psychic dimension of the devotion.

3. If the third Pauranic dimension of devotion is to be perceived then it not being psychical but manifest itself in ritualistic action behavioural ethics and duty form. Hence, the devotion unites the devotee's all three aspects that is, the physical, the mental and the verbal or oral with voluntary discretion with the adorable deity and thus becomes the 9 ways of devotion viz a viz *Smaran*, *Keertan*, *Shravan*, *Archan*, *Vandana*, *Pād-sevan*, *Dasya*, *Sakhya* and *Atma-nivedana*



4. The fourth dimension of devotion becomes different from *Karma-Sadhana* and *Jnān-Sadhana* in the sense that the *Karma-Sadhana* is accomplished with the reciprocal coexistence of the performer of the *Yajna* and the adorable deity and the *Jnān-Sadhana* is accomplished with the reciprocal coexistence of knowable and the knower. Whereas, the devotion of the devotee gets accomplished in both the possibilities of manifest presence or the tangible absence of the God adored in the form of deference on being the adorable deity indirect and in the form of love on being direct. Shri Mahaprabhu therefore, says “ज्ञानं तु गुणगानं परोक्षे तत् प्रतिष्ठितं प्रत्यक्षे भजनं श्रेष्ठम्” (त.दी.नि.३।१०।१११) and “सेवायां वा कथायां वा यस्यासक्तिः दृढा भवेद् यावज्जीवं तस्य नाशो न क्वापि इति मतिः मम” (भक्तिवर्धिनी-९) Like wise “अतः सर्वात्मना शश्वद् गोकुलेश्वरपादयोः स्मरणं भजनं चापि न त्याज्यम्” (चतुश्लोकी-४) This is the aesthetic dimension of devotion because in the aesthetics, that is *Rāsa-Shastra* (रसशास्त्र), affection (स्नेह) has been recognised as union and separation (*Sanyog-*

*Viprayogatmak*). Under the path of devotion may it be adoration that is *Bhajan* or may it be Re-collection that is *Smaran*, both have to be compulsorily altogether affectionate. Therefore the devotion by being pregnant with emotions of *Jnān-sadhana* and *Karma-Sadhana* expresses its identity separate from the above as it can be performed in presence or in absence of adorable as well as in both situations.

5. If the fifth dimension of devotion is to be assayed or tested, then it becomes notable that due to the reason of considering the adorable deity as his refuge and whole, the person dependent metaphysically, despite being dedicated to the whole, dedicates himself spontaneously by emotional effort. Viz; the automatically operating respiration is controlled and operated according to one's will by *Pranayama* (exercising control over the process of breathing). Somewhere one who is already dedicated by default on Brahm dedicate one's *Ahanta- Mamta* (egoism-attachments) by his knowledge, will and effort to the adorable. It is the investment of all that to adorable God affectionately. To achieve this it becomes inevitable that

one dedicates one's body and wealth along with his agnate and cognate. This dimension of devotion under the path of Grace propounded by Shri Vallabhacharya is the chief-most aspect of the devotional practice. Alternatively, in comparison to *Katha- Bhakti*, other seven aspects of *Maryada Bhakti*, *Sharnagati* or refuge and religious pilgrimage, the dimensions suggested by Sri Vallabhacharya for *Bhakti*.

6. The metaphysical dimension in which all these dimensions can be included and adjusted have been portrayed in the 11th Chapter of Bhagwat. We recited here those four benedictory hymns as *Mangala-Charan*. In These four *Slokas* the *Dharma*, the *Artha*, the *Kāma* and the *Moksha* are propounded on the basis of *Bhakti*-devotional feelings.

**(a) Dharma under the Path of divine devotion (Bhagwat Bhakti Margiya Dharma -भगवतभक्तिमार्गीयधर्म)**

This has to be understood in detail. Under the constant spiritual endeavour or practice of the path of

knowledge (*Jnān-Marg* - ज्ञानमार्ग), the egoism (अहंता) of the creature vanishes into the *Brahmic* Unity being exclusively without dualism. In the spiritual devotion under the path of action (*Karma-Marg* - कर्ममार्ग) control is proved over the attachments (*Mamata-* ममता) in selfless ceremony but egoism (अहंता ) remaining the foundation land of being the self- duty of action, remains adamant or unyielding. During the course of practice of *Jnān* and *Karma* (action and knowledge) having got it aggravated, it is made neutral as we see in the medicine of Homoeopathy. For the path of *Bhakti* (devotion) none of the above becomes useful because in *Bhakti* the egoism is neither abandonable nor remains bound in the dispersion of consciousness of the creature. Under the path of devotion, the expectation is, that there is a conception of individual ego, which is a part, in the Universal Soul- ' The whole' and conception of Universal soul in the individual ego. For this, under the celestial practice of path of devotion, neither the abandonment of egoism nor the exclusive enjoyment of that egoistic tendency, is mandatory as a *Dharma*. As a matter of fact that is the feeling of dedication (*samarpan*)



shining in the 'part' i.e. individual soul towards the 'whole' i.e. Universal soul. Analogy of this as we can see that despite respiration process being automatic, not only we do *Pranayām* with knowledge, desire and effort, but also by spontaneous amour of the 'whole' and the 'part'. Just as the Supreme soul being the 'whole' has the potential of doing anything in a particular way, not doing that thing at all or doing that thing in altogether a different way (*Kartum, Akartum, Anyatha Kartum- कर्तुम् अकर्तुम् अन्यथाकर्तुं सामर्थ्य*), the Individual soul being the part has the similar potential for his dedication. The same process of dedicating one's egoism towards supreme soul, has been propounded in the Bhagwat Gita in the form of refuge: “दैवी ह्येषा गुणमयी मम माया दुरत्यया मामेव ये प्रपद्यन्ते मायाम् एतां तरन्ति ते” – “सर्वधर्मान् परित्यज्य मामेकं शरणं ब्रज” (भग.गीता.७।१४-१८।६६). Hence, it is said in the first sloka of the *Manglacharan* (spontaneous benedictory hymn) the definition of *Dharma* is to surrender to the Supreme soul all that whichever action appears in the gross or subtle body from the nature of that body, speech and even other characteristic senses

and mind or whatever *Karma, Vyavhār, Niti, Dharma* or *Bhakti* happens by this soul. This surrender is not due to fear, defeat or selfishness but it is based on spontaneous servility, friendly feeling or self or super-self feeling existing between the individual soul and the Supreme Soul. Mahaprabhu Vallabhacharya thus says “पुष्टिमार्गे हरेः दास्यं धर्मः”

#### **b. (The devotion-oriented wealth)**

##### ***Bhagwad Bhakti Margiya Artha:***

In the above mentioned *Bhakti Margiya* total surrender based *Dharma*, neither the extreme egoistic 'partial' creature- consciousness nor the 'whole' extreme identical universal consciousness is ample in the form of '*Artha*'. Because in the both of them if there is a sense of duality then the cure of fear as prompted by *Shruti* “द्वितीयाद् वै भयं भवति” (बृह.उप.१।४।२) is not possible. Although the existence of 'second' has been accepted as the cause of fear in the *Shruti*, yet the *Bhagwat Puran* wishes to take this 'second one' in the sense of second

deliberation because in the Shruti itself “स द्वितीयम् ऐच्छत्, स आत्मानं द्वेधा पातयत्” (बृह.उप.१।४।३) has been so said.

Hence, reverence and love dilute the feeling of 'other' despite the separate identity between the form of "part"-Individual consciousness and the "Whole" - the Supreme soul. Because of this devotion therefore, in the sport of God's creation, the individual (part) becoming oblivious of the 'whole' and persistence of God -the 'whole' to become dual, gets obliterated and the individual starts to experience that 'whole' (Supreme being) as his preceptor, as his God and as his characteristically personal element. Thus appearing *Paramatman* so becomes *Artha* Himself under the path of devotion. Mahaprabhu Vallabhacharya, therefore, says “अर्थो हरिरेव हि” (वृत्रा.चतु.). Although, this *Artha Purushartha* is more of metaphysical nature and not a form of performance. In such a situation the evidence that scintillates in accepting it as a *Purushartha*, giving up the obduracy of recognising the extremistic difference between the element or substance and the deed when the identity between matter and action as propounded by the Upnishadas, the metaphysical Supreme Soul can become

the deed a - *Purushartha* “वदन् वाक् पश्यन् चक्षुः शृण्वन् श्रोत्रं मन्वानो मनः एतानि कर्मनामानि एव” (बृह.उप.१।४।७)

**c. {The *kāma* under the path of Divine devotion ( *Bhagwat Bhakti Margiya Kāma*)}:**

Mahaprabhu Vallabhacharya ordains “कामो हरिः दिदृक्षैव” Viz. the desire to see. That vision can also be devotional in the process of *Bhakti* and spiritually satisfactory in the preparatory stage (*Sadhanavastha*) and perfection stage (*Falavastha*). In preparatory stage (*Sadhanavastha*), it is an indirect experience and in perfection stage (*Falavastha*), it is a direct one to one experience. Although, in the primary preparatory stage (*Sadhanavastha*), this delightful experience of the divine, sprouting from the compulsion of desires such as:-

i) to be able to experience Supreme Being in this way



ii) to be able to love Him in this manner “यो वै भूमा तत्सुखं नाल्पे सुखम् अस्ति” (छान्दो.उप.७।२३।१) is prohibited but ultimately in the state of perfection (*Falavastha*) “आत्मैव अधस्ताद् आत्मा उपरिष्ठाद् आत्मा पश्चाद् आत्मा पुरस्ताद् आत्मा दक्षिणतः आत्मा उत्तरतः आत्मैव इदं सर्वं इति, एवं पश्यन् .. एवं विजानन् आत्मरतिः...आत्मानन्दः स स्वराङ् भवति तस्य सर्वेषु लोकेषु कामचारो भवति” (छान्दो.उप.७।२५।२). This is *Kāma Purushartha* under the path of devotion as mentioned in *Bhagwat*. The perfection or accomplishment of this *Kāma Purushartha* is the exclusive devotion of surrendering everything belonging to the one, that is, the egoistic and affectionate things. To promote this process of surrender, it is said “प्रपद्यमानस्य यथा अश्नतः पुष्टिः तुष्टिः क्षुदपायो अनुयासम्” (मंग.कारि.३)

**d. {The Salvation Under the path of divine devotion-  
(*Bhagwat Bhakti Margiya Moksha*)}:**

Mahaprabhu Vallabhacharya states about Moksha (perfect emancipation) that as per the path of devotion “मोक्षो कृष्णस्य चेद् ध्रुवम्” (वृत्रा.चतु.सुबो.) and “अतः सर्वात्मना शश्वद् गोकुलेश्वरपादयोः स्मरणं भजनं चापि न त्याज्यं” (चतुश्लोकी-४). In this disposition reverberation or echo of the fourth *Shloka* of *Mangalacharan* can be heard as “इति अच्युताङ्घ्रिं भजतो अनुवृत्त्या...परां शान्तिम् उपैति साक्षात्.” When the devotee surrenders himself wholly or with all his being to God, Mahaprabhu, therefore, commands that under the path of devotion, for such a devotee his world of egos and attachments itself becomes emancipatory. “भक्तानां जीवन्मुक्त्यपेक्षया भगवत्कृपासहितगृहाश्रमः एव विशिष्यते” (त.दी.नि.१।५९)

In this object the most important fact is this itself that due to the individual soul's nature or the circumstantial effect on him or due to his *Karma* or behaviour he may cause a harm to the other person or community. To circumvent such a thing, if a careful observance of morality, the wisdom acquired by study of

scriptures prescribed or un-prescribed inhibition belonging to all components of *Dharma* (time, place, doer, matter, *Mantra* and action) or observing the devotion of a particular god redeeming the distinction between the individual soul and Supreme soul at various levels and restraining the perverse behaviour of so called intellectuality and sensitivity pregnant with extremist discrimination, is religiously done, then it manifest itself. It may be limited, but it is possible when it is brought to use by using our various capacities such as *Kartum*, *Akartum* and *Anyatha-kartum*. It then becomes concrete and the adjustment of *Dharma*, *Artha*, *Kāma* and *Moksha* is well accomplished, otherwise all these maladjusted four *Purusharthas* will not be remaining *Purushartha* in the real sense and will become calamitous or devastating .

**(The forms of *Dharma*, *Artha* *Kāma* and *Moksha* according to Mahaprabhuji)**

As far as the question of *Dharma*, *Artha*, *Kāma* and *Moksha* is concerned Mahaprabhuji commands that if you regard *Bhakti* (devotion) as *Purushrtha* even

once then “सर्वदा सर्वभावेन भजनीयो ब्रजाधिपः स्वस्यायमेव धर्मोहि नान्यः क्वापि कदाचन” (चतुश्लोकी-१) the *Bhajan* only is our *Dharma*, it does not mean that our *Bhajan* is *Adharma*. *Dharma* can never be immoral. The morality can never be impracticable (*Avyavaharik*), behaviour (*Vyavhār*) can never be without a sense of duty or *Karma* and *Karma* or action can never be such as is expressed without some effect (प्रभाव) and the effect or influence cannot be such as that it can express itself without your basic nature.

When we say that only *Bhajan* is our *Dharma* (duty or religion), all these other things follow it. That's why on the first day of my discourse I told you that our brain contains R-complex. Above it is limbic system and above this is neo-cortex. Above the neo- cortex stands a frontal lobe. This does not exist in monkey. It has grown in a human being at that part where we tie a turban. It is a little difficult task to tie a turban on the head of a monkey, because it does not have this bone. Nature has given us this bone not only to tie a turban but we have been blessed with this bone to express the frontal lobe, so that we are



able to manage all these things. If they are not well-managed, this bone will wear away and our head then being turned flat will transform us from human being into a monkey. The scripture, therefore, upholds, “मनांसि यत्र गच्छन्ति तत्र गच्छन्ति वानराः शास्त्राणि यत्र गच्छन्ति तत्र गच्छन्ति वै नराः.” We are either a monkey or a human being; its identity should be this frontal lobe which is above the neo cortex. What is the function of the frontal lobe? It is to manage, adjust and accommodate all these basic objects of human existence (*Purusharthas*). It should not be left unadjusted, because if the *Purusharthas* remain unmanaged, some or the other unpleasant happening takes place. In that case we would be turning somewhere from humanism to Satanism.

“बस कि दुश्वार हरेक कामका आसां होना  
आदमीको भी मयस्सर नहीं इन्सां होना ”

(As It is difficult to perform some task with ease, Similarly it is not easy for a man to become a true human being.)

The prime need for an ordinary man is to grow into a true human being. Certainly God has made a being as a man as the progeny of Adam but that being must necessarily be made a true human being. The well-managed adjustment of *Purusharthas* in a man makes him true human being. The well-managed adjustments of the basic pursuits of human existence make an ordinary man a true human being. One, whose *Purusharthas* are mismanaged, then that person first falls from the title of human being and then relapses himself into a Satan. We should ascertain what percentage of Satanism, what percentage of humanism and what percentage of manship lie within us. In doing so, the divine feeling and the brahmic feeling will develop within us “सर्वं खलु इदं ब्रह्म” everything is a *Brahm*, let it be a man, a human being or a satan or even God Himself. All is *Brahm*. This assertion admits of no doubts at all.

You have listened to this discourse quite patiently but I am not accustomed to accept anybody's

obligation because neither of us has done any favour for other. We collectively have immersed into the doctrine of Mahaprabhuji which is our mutual duty. Both of us are shareholders of fifty percent each and Mahaprabhuji has managed to grant us the hundred percent shares. We are half shareholders each. Hundred percent share is His only. Hence I don't accept your obligation nor do I expect of you to feel obliged to me. If you feel obliged to me, you will waive your fifty percent share. The words or doctrines of the Acharya, that you have relished or even have taken a dip into, we shall conclude this taking resort to Him by singing the last versified composition of the most outstanding devotee, poet Surdasji, who expressed in it his firm unshakable belief in Mahaprabhuji's grace in the utmost polite words:-

दृढ़ इन चरनन केरो भरोसो.  
 श्रीवल्लभ नख चन्द्र छटा बिन सब जग मांझ अंधेरो. भरोसो  
 साधन और नहीं या कलिमें जासों होत निवेरो.  
 सूर कहा कहे द्विविध आंधरो बिना मोलको चरो..  
 भरोसो दृढ़ इन चरणन केरो.

## APPENDIX

### **The management of *Dharma- Artha- Kāma - Moksha* and *Bhakti Prursharthas***

**(According to the Seventeenth Chapter of Bhagwad Gita)**

#### **(Preclude)**

The two or three objects which show their greatest significance in *Vedic* or *Shraut* (श्रौत) thinking belonging to religious science or metaphysics, are *Yajna* (यज्ञ), penance (तपस) and *Brahm* (ब्रह्म). The word '*Yajna*' denoting '*Purushartha Chatushtaya*' (पुरुषार्थ चतुष्टय—the four *Purusharthas*) is more used in the sense of God worship or honour and charity according to Scholar Panini's Grammar (*Dhatupatra*), but as directed by the lexicographer Yaska, this sense denotes fifteen synonyms and four types of lexical items Viz; “यज्ञो वेनो अध्वरो मेधो विदधो नार्यः सवनं होत्रा इष्टिः देवताता मखो विष्णुः प्रजापतिः इन्दुः धर्मः” – “यज्ञः कस्मात्? प्रख्यतां यजतिकर्मा... याच्यो भवति, यजुभिः उन्नो भवति, यजूंषि एनं



नयन्ति” (निरु. ३/४/१९) on this basis, the sphere of this denotation seems considerably wide. Likewise the word 'Tapa' (तप) has also been regarded as being used in several senses according to the import like tormenting, wealth and criticism. The word *Brahm* also has been regarded as basis, extent, interminable, speech or Supreme self, etc.

Denoting several senses about the denotation of all these three, if anything is to be stated according to lexical use of Vallabh Philosophy, these terms like "*Yajna- Tapa- Brahm*" lend themselves to all forms of "*Pramān- Prameya- Sadhan- Fal*". If narrated in western vocabulary, these are pure metaphysical concepts as well as religious concepts. However, all these three terms, as being described in many scriptures, are the keys to open the secrets of mutually contradictory dispositions or processes innate in metaphysical unity. This is why, it has been clearly stated in the coming 18 Chapters that the action representing *Yajna - Tapa* (penance) or *Dān* (Charity) should never be deserted in all the *Ashramas*.

This in clear words has been stated in Bhagwat Geeta “निश्चयं शृणु मे तत्र ... यज्ञदानतपः कर्म न त्याज्यं कार्यमेव तत्. यज्ञो दानं तपः चैव पावनानि मनीषिणाम्” (भग. गीता १८/४-५) Here it has referred to as "*Manishinam*" and not as "*Varnashrinām*". As for every Varna (four castes) and for every *Ashrama* (four stages of life), the forms mentioned in scriptures for performing the acts of charity, *Yajna* and penance are quite different, therefore, for non- *Varnashramis* despite being thinkers or thoughtful, the forms of these will certainly be different. If we do not agree to this concept then we will have to accept that the non-*Varnashram* community, despite being wise, will have to be deprived either of the rights of salvation. And also those who do not have the opportunity of knowing or studying a particular religion and the constituent scriptures thereof, they too, will have to be regarded as neglecting the edicts of scriptures. Both these concepts go altogether against these *Brahmic* form and against the *Brahmdarshi* form as per the Bhavat Gita “समो अहं सर्वभूतेषु न मे द्वेष्यो अस्ति न प्रियः” – “शुनि चैव श्वपाके च

पण्डिताः समदर्शन ... निर्दोष हि समं ब्रह्म तस्माद् ब्रह्मणि ते स्थिताः”.

be it so.

In the *Vedic* way of life ritual of *Yajna* had the exceptional glory. It can well be thought over that, due to this ritual, in the thought process of Sages', the tendency of viewing *Yajna* in all and everywhere, might have developed. Another possibility of calling this ritual as *Yajna* seems to be as follows. In the *Vedic* Process of thinking, due to the internal pulsation of Sages' reverence in the form of *Yajna* and their sensitiveness towards the basic form of cause and effect of the creation, the governing factors to it or the purpose of creation etc., there was a reflection of all this in some ritual which is known as *Yajna*.

In this the second possibility appears to me more forceful because be it *Ricsamhita* (ऋक्संहिता) or be it *Yaju- Samhita* (यजु संहिता), everywhere the Creator and His creation represents the *Yajna* and the performer of *Yajna*. Not only this alone, but the Holy Fire of *Yajna* (*Yajnadhishtata*) also is taken as representation of all the

forms and its mundane expression too, has been viewed as the Supreme soul:

“यत् पुरुषेण हविषा देवाः यज्ञम् अतन्वत... देवाः यद् यज्ञं तन्वानाः अबध्नन् पुरुषं पशुं... पुरुषं जातम् अग्रतः तेन देवाः अयजन्तः साध्याः ऋषयः च ये. तस्माद् यज्ञात् सर्वहुतः सम्भृतं पृषद् आज्यम्. पशून् तान् चक्रे वायव्यान आरण्यान् ग्राम्यान् च ये. तस्माद् यज्ञात् सर्वहुतः ऋचः सामानि जज्ञिरे ... यज्ञेन यज्ञम् अयजन्त देवाः तानि धर्माणि प्रथमानि आसन्.”

“इन्द्रं मित्रं वरुणम् अग्निजं आहुः, अथो दिव्यः सुपर्णो गरुत्मान एकं सद् विप्राः बहुधा वदन्ति अग्निं यमं मातरिश्वानम् आहुः.”

अग्निम् ईळे पुरोहितं , यज्ञस्य देवम् , ऋत्विजं , होतारं रत्नधातमम्.”

( ऋक्संहिता १०/९०/६-९, १/१६४/४६, १/१/१)

In these *Shruti* narrations, there is a clear reflection of the creator, the process of creation and the motive of creation in the form of the performer of *Yajna*, the ritual of *Yajna* and the purpose of *Yajna*. For the purpose of ritualistic *Karma* of *Yajna*, not only *Yajna-Dev*, *Yajna-Purohit* and the *Yajna-Fal-Dāta* have been considered as Holy but also all the other gods have been



considered as the God of *Yajna*. At the same time the *Yajna* being Vishnu (equal to Omni present)) and the Vishnu being *Yajna* (*Karma*) form is also declared.

Therefore, *Yajna* is a metaphysical process of understanding that, 'one Supreme self', who is beyond time and space, can as well become bound by time and space in multiple forms. Similarly, the *Karma* / *Dharma* of a person who is bound by space and time, in the compulsions of his utmost desire to investigate 'oneness' of truth, which is beyond the limits of time in all the three different forms i.e. past , present and future, and having multiple dimensions, has been recognised as *Yajna*.

*Tapa* (penance) too, as an organ of the whole, has been propounded in the process of the One's desire to express in many forms. This process of becoming or assuming several forms is not thoughtless, unnatural or accidental. To show this we find the portrayal of *Tapa* (penance) also in the context of making creation in *Upnishadas* and in the codes of the *Vedas*. Hence, such

representations attract our attention towards the significant issues.

“तम आसीत् तमसा गूढम् अग्रे. अप्रकेतं सलिलं सर्वम् आ इदं तुच्छेन आभु अपिहितं यद् आसीत्. तपसः तद् महिना अजायत एकम्.”

“स तपो अतप्यत स तपः तप्त्वा इदं सर्वम् असृजत यद् इदं किञ्च.”

“ ब्रह्म या इदम् अग्रे आसीत्. तद् आत्मानमेव अवेद ‘अहं ब्रह्म अस्मि’ इति. तस्मात् तत् सर्वम् अभवद् . तद् यो देवानां प्रत्यबुध्यत सएव तद् अभवत् , तथा ऋषीणां , तथा मनुष्याणाम्”

( ऋक्संहिता १०/११/१२९,तैत्ति. उप. २/६, बृह. उप. १/४/१०)

Thus, the word *Tapa* (penance), is not a form of rituals of *Dharma*, of atonement, anguish or physical strain, but is a fundamental deliberative alacrity of suitable creation in its original form by Unity Substance (एकामेवद्विती) residing in the multiple facets of creation. This has been clearly explained in the form of *Brahmic*

state of creatures which are factors of the *Brahm* (Infinite substrate) (तुल. याज्ञ. स्मृ. १/११८-२०३) and it has been recognised for all, from gods to all human beings as reverential admission and knowledge earned by self endeavour and in the end face to face interaction or cognizance of *Brahm*.

**(The *Brahmic* dimension of *Yajna*, *tapa* and *Dān*- as mentioned in Bhagwad Gita)**

In the seventeenth chapter of the Bhagwad Gita, a very fascinating exposition of *Yajna*, *Dān*, *Tapa* and the *Brahmic* correspondence or adjustment thereof, is available . Taking resort to all these three terms, how our *Purushartha* can be managed, this Chapter gives important information about it. At the end of this chapter, its consolidated form , too , has been solemnised in these words;

ॐ तत् सद् इति निर्देशो ब्रह्मणः त्रिविधः स्मृतः , ब्राह्मणाः तेन वेदाः च यज्ञा च विहिता पुरा. तस्माद् ॐ इति उदाहृत्य यज्ञदानतपः क्रियाः प्रवर्तन्ते विधानोक्ताः सततं ब्रह्मवादिनां, 'तद्'

इति अनभिसन्धाय फलं यज्ञतपः क्रियाः दानक्रियाः च विविधा क्रियन्ते मोक्षकांक्षिभिः, सद्भावे साधुभावे च 'सद्' इत्येतत् प्रयुज्यते प्रशस्ते कर्मणि तथा 'सत्'शब्दः पार्थ युज्यते, यज्ञे तपसि दाने स्थितिः 'सद्' इति च उच्यते. कर्म चैव तदर्थीयं 'सद्' इत्येव अभिदीयते. अश्रद्धया हुतं दत्तं तपस् तप्तं कृतं च यत् 'असद्' इति उच्यते पार्थ नच तत् प्रेत्य नो इहि'. (भग. गीता. १७/२३/-२८)

In these three instructions about *Brahm*, "Aumkār" (ॐ कार) is the integrated form of these three sounds. It is quite well known that the letter 'अ' (a) is the original sound, revealing the articulate form guttural emerging space by manifest endeavour. Letter 'म' (m) is the final sound emerging from labial space by clear endeavour, because for the pronunciation of the letter 'म' (m) the lips get closed by uniting with each other and so the pronunciation of no other word remains feasible. The word "उ" (u) is the mid placed sound unraveling by open labial emerging space, because for pronouncing the word



‘उ’ (u) , it is not necessary to keep the mouth totally shut or closed and not altogether open.

Hence, this single letter ‘ॐ’ becomes the consolidated form of every primitive object. This letter ‘ॐ’ also becomes the integrated *Brahmic* form of trinity objects Viz; *Kāl*, *Karma*, *Swabhāva* (nature, deed and time), three gods *Brahma*, *Vishnu* and *Rudra*, three attributes *Sattva*, *Raja* and *Tama*, the three disorders *Utpatti*, *Sthiti* and *Laya* (creation, sustainment and destruction), the three *Loka* *Bhu-* *Bhuv-* *Svaha*, the three capability of *Jivātma* i.e. cognition, conation and consumable (*Gyatrātva*, *Kratātva* and *Bhoktrātva*), the three aspects of intellectuality i.e. certainty, doubtfulness and the illusion etc. ‘ॐ’ इति ब्रह्म, ‘ॐ’ इति इदम् सर्वम्’ (तैत्ति. उप. १/१६)

Second, the directive of ‘Tat’ (तत्), though a pronoun denoting indirect object, yet, so far as the *Brahm* is concerned, recognising Him indirect or direct (?), the solution of this dilemma has been regarded as quite

impossible as *Brahm* has capacity of being both or in dual form at the same time. Hence the *Brahm-daranyak* Upnishad (ब्रह्मदारण्यकोपनिषद्) states that Ushast Chakrayan wished to know or verify the real direct form of *Brahm*. But *Yagnavalkya* has said, “एष ते आत्मा सर्वान्तरः ... न दृष्टे द्रष्टारं पश्येः, न श्रुतेः श्रोतारं श्रुणुयाः, न मतेः मन्तारं मन्वीथाः, न विज्ञाते विज्ञातारं विजानीयाः एष ते आत्मा सर्वान्तरो” (बृह. उप. ३/४/१-२), that is the vision of the self is :

if His direct presence is not recognised in self realisation, then His direct presence in the visible worldly things becomes altogether an impossibility because He has been considered as understood because of the capability of sight of the seer or viewer. It has, therefore, been said in the *Kenopnishad* (केनोपनिषद्) also “यत् चक्षुषा न पश्यति येन चक्षुषि पश्यति, तदेव ब्रह्म त्वं विद्धि, न इदं यद् इदम् उपासते” ( केनोप. १/६). Therefore, “एतदात्म्यम् इदं सर्वम्. स आत्मा तत् त्वम् असि” ( छन्दोपनिषद् ६/८/७) in the first part of the sermon the term ‘इदं’ (*Idam*) refers to His directness and the term

‘सर्वम्’ (*Sarvam*) refers to His indirectness. Similarly, in the second part by the sermon of the self identification between the both of them, ‘*Tat*’ (तत्) word represents His indirectness and ‘*Tvam*’ (त्वं) represents His directness. Thus, Brahadaranya Upanishad states “द्वे वाव ब्रह्मणो रूपे : मूर्तञ्चैव अमूर्तञ्च, मर्त्यञ्च अमृतञ्च , स्थितञ्च यच्च, सच्च त्यञ्च ... अथातः आदेशो ‘न’-इति ‘न’- इति, नहि एतस्माद् इति ‘न’ इति अन्यत् परम् अस्ति. अथ नाम ध्येयं ‘सत्यस्य सत्यम्’ इति. प्राणाः वै सत्यं तेषाम् एष सत्यम्” (बृह. उप. २/३/१-६). Hence, just like direct and indirect object, being the basic form of direct and indirect knowledge, the directive of the *Brahm* gets proven in the form of ‘*Tat*’ (तत्).

The third directive of *Brahm* ‘*Sat*’ (सत्) is different from the word ‘*Sat*’ used in “सत् च त्यं च” mentioned before denoting the created object. It is a *Brahm* Nāma as specified in Chhandogyapanishad and Taittiriyanopanishad and in similar *Vedic* words such as ‘सद्-

एव ....इदम् अग्रे आसीद् एकमेव अद्वितीयं... तद् ऐक्षत बहुस्यां प्रजायेय” – “असद् वा इदम् अग्रे आसीत्. ततो वै सद् अजायते. तद् आत्मानं स्वयम् अकुरुत” (छन्दो. उप. ६/२/१, तैत्ति. उप. २/७)

To integrate all these *Vedic* words in a compact form, the Lord ordains in Gita ; “द्वौ इमौ पुरुषौ लोके क्षरः च अक्षर एव च. क्षरः सर्वाणि भूतानि कूटस्थो अक्षर उच्यते (द्रष्ट. “यः स सर्वेषु भूतेषु नश्यत्सु न विनश्यति अव्यक्तो अक्षरः इति आहुः तम् आहुः परमां गतिं, यं प्राप्य न निवर्तन्ते तद् धाम परमं मम” भग. गीता ८/२०-२१). उत्तमः पुरुषस्तु अन्यः ‘परमात्मा’ इति उदाहृताः. यो लोकत्रयम् आविश्य विभर्ति अव्यय ईश्वरः. यस्मात् क्षरम् अतीतो अहम् अक्षरादपि च उत्तमः, अतो अस्मि लोके वेदे च प्रथितः पुरुषोत्तमः यो माम् एवम् असंमूढो जानाति पुरुषोत्तमः स सर्वविद् भजति मां सर्वभावेन.” (भग. गीता १५/१६-१९)

The One who has been addressed as “अन्यत् परम् अस्ति” in the Brahadaranyopanishad, the same implied as *Purushottam* here. Viz; the whole system comprises of



'Totality' (अंशी) which is limitless and imperishable and the Part form which is bound by limits of time space and matter, and which is perishable.

The Greatness (*purushottamata*) of the *Purushottam* is not limited only to the statement 'the one who is beyond perishable and who is greater than imperishable, because in perishable being resides the imperishable inherently and is the source and reason of its existence'. In the similar manner *Purushottam*, too, has been regarded inherent in imperishable *Purush* (अक्षरपुरुष) as He resides in the later. Hence, the Lord in Gita identifies the one as omniscient (*Sarvavid-* सर्वविद्) who knows *Purushottam*, the Supreme Whole (परमअंशी). That is the reason He is giving so much of weightage to His psalm (*Bhajan*) as a duty to be performed with one's whole being, by not making a difference between the *Kshar- Akshar* (perishable and imperishable). Even in the Shiv-Purana, therefore, all pervading form of universal soul has been portrayed like propounding Shiva's form to establish his

*Purushottamata* “निर्गुणाय नमः तुभ्यं पुनश्च सगुणाय च पुनः  
प्रकृतिरूपाय पुनश्च पुरुषाय च पश्चाद् गुणस्वरूपाय नमो विश्वात्मने नमः  
(शिव पुराण ५/११/२८)

#### (The sermons as propounded in the 17th chapter)

We will be living in fool's paradise if we consider that all our actions born of our nature or of influence on us or actions based on our knowledge, desire, effort or of morality or of *Dharma* or of devotion or all our actions which come under *Dharma- Purushartha, Artha Purushartha, Kāma Purushartha* and *Moksha Purushartha*, will be well adjusted or well-managed by simply irreverential, (*Kriyachāranrahit*), without specific knowledge and unemotional mere ceremonial pronunciation of *Brahmic* directives such as "ॐ तत् सत्"

For instance, because, Lord Krishna is describing the person as undeluded (*Asanmudha-* असंमूढ) who has the knowledge of Him as being *Purushottam* 'the Whole consisting of perishable and non perishable'. Thus, as a person might devote himself to Lord Krishna with all

his being, in the same way somebody else may do so for his personal gains or for professional exhibition. It would be quite appropriate to regard such a devotee not as undeluded but as extremely deluded, because such a devotion of Lord SriKrishna who is the Supreme Spirit, the Infinite Substrate and the *Purushottama* is neither prescribed in any scripture nor without the desire of getting a fruit and nor devotional or divine in the strict sense of the term. (e.g. refer *Amrit Vachanavali* s.no. 1/b, 4/a, 6.8, 9 and 10). Hence it is worthwhile to regard such a devotional act as composed of *Kāma*, *Artha* with Greed, sanctimonial shortcomings as also being performed with a view to *Râjas*, *Tâmas* and an expression of demonic intentions. As in the modern age we, the preceptors and the descendants of Sri Vallabhacharya have to perform pseudo ceremonies like offering Chappanbhog (numerous dishes of delicacies) to Lord, the arrangement of telling *Bhagwat-Katha* or *Vrajyatra* for our own conveniences like getting one's progeny married or for purchasing a new car or for building a new house, etc.

Yet, this does not provide an opportunity to the man, encircled within the personal framework of emerging knowledge, desire, endeavour and simultaneously being engraved in some absurd conduct, to go out of the circumference of bestiality, although he is defined as a rational animal. Hence, the Shiv Purana also says “धर्माद् अर्थो, अर्थतो भोगो, भोगाद् वैराग्यसम्भवः, धर्मार्जितार्थ भोगेन वैराग्यम् उपजायते. विपरीतार्थ भोगेन राग एव प्रजायते.” (शिव पुराण १/१३/५०-५२). The ritual *Karma* in the form of '*Yajna*', does become the promoter of the varied imports of the term '*Yajna*'. Therefore, Various form of *Yajna* such as *Bhootayagya* (भूतयज्ञ), *Manushya Yajna* (मनुष्ययज्ञ), *Pitra Yajna* (पितृयज्ञ), *Dev Yajna* (देवयज्ञ) and *Brahm Yajna* (ब्रह्मयज्ञ) can be the inspirer to a man to let him come out of the threshold of his native place, present time and the propriety of his personal self. It can be seen that it is not necessary for creatures other than the man and also for man living apart from family to reside at one's place or home. Hence, the ritual process of *Yajna* performed with religious conduct, comprehension of duty and sense of service



towards it, can help the person, circumscribed by individual present place and propriety, to come out of it. Every group of creature, due to heredity, remains restricted to some or the other sacrament or passions. But the human lot, if it discharges some of his duties towards the manes or ancestors, it will not remain altogether unfamiliar with its past history and that will be a story of enlivening the capacity of dutifulness transgressing the petty limits or restrictions of the present. Hence, it will emerge as the story of developing capability of deciding the duties after crossing the petty boundaries of present time. The form of gods has been regarded different owing to preceding and subsequent discrimination. Therefore, this will make the human being future duty- consciousness and aware of his duties by motivating him to attain godliness. In this way, thus, the awareness of all the three dimensions of time, past present and future is inculcated by execution of five - type *Yajnas* as mentioned above. *Brahm Yajna* (ब्रह्मयज्ञ) makes human being aware of the eternal values belonging to all the three time frames. Hence the parishioner (यजमान) solicits gods for self - welfare and universal welfare.

Similarly, it is very well narrated in the *Pauranic* stories that the public expects respect and welfare for society from the parishioner (यजमान). Therefore, the worship of god, respect for society and charity have been intertwined in the form of *Yajnas*.

In the subsistence conducting *Yajna* and the duties like charity, one cannot remain without the state of penance.

Here it is worth denoting that if we consider the scripted form of these *Yajna - Tapa - Dān* universally true for all places, times and people and regard all those, who are not approved by our scriptures or community and do not fit in our concept of *Purushartha - Dharma- Artha - Kāma - Moksha* and *Bhakti*, as irreligious, non devotional and taboo, such a deportment will not only be tantamount to enrichment and nourishment of envy, malice, dispute and one's conceit towards other people and not of *Purushartha* . Hence the 17th chapter of Bhagawat Gita, the different forms of faith such as *rājas, tāmas, sâtvik*

have been accepted as “सत्त्वानुरूपा सर्वस्य श्रद्धा भवति ... श्रद्धामयो अयं पुरुषः यो यच्छ्रद्धा स एव सः ” ( वहीं १७/३) and its spontaneous exaltation and degradation also have been described. Along with the above, its futility, too, on being faithless, has been shown. It has been clearly stated that if 'one' is devoid of scripted *Sâtviki* or *Râjasi* or *Tâmasi* faith, - अश्रद्धया हुतं दत्तं तपः तप्तं कृतं च यद् ‘असद्’ इति उच्यते पार्थ नच तत् प्रेत्य नो इह” (वहीं १७/२८)- and is having views other than *Dān* - *tapa* - *yajna* also his faith is not considered totally futile. This way it can be seen that despite contrary circumstances keeping yourself engrossed in the discharge of one's duties, proves to be the foremost way of keeping the different *Purusharthas* well adjusted. Hence, “धर्मार्थकाममोक्षाख्याः पुरुषार्थः सनातनाः श्रद्धावतां हि सिद्ध्यन्ति ” (नारदी पुरा. ४/१९) similarly the other faiths and their tenets of venerations, which propound the principles of truth should never be overlooked.

**(The three fold faith is for selection of path for self guidance and not for competition, envy or dispute with others)**

To non-*Brahmic* thinkers, *Brahmic* metaphysical thinking and rectitude or moral conduct, always appears to be highly offensive because it is beyond their vision that if some sort of spiritual practice or faith is universally true then why is it not applicable to all times, all places and to all the people at large? After even constant contemplation of all the forms of 'ॐ' (*Aumkar*), the principle of 'ॐ' (*Aumkar*) does not appear in their heart. Just as the constant practice of *Purushartha* such as *Dharma*, *Artha*, *Kāma*, *Moksha* and *Bhakti* is indispensable for mutual compatibility. Similarly, if, along with our non-contradictory *Brahmic* ceremonial faith, we are not able to respect the faiths quite different from our desire assort, then it appears to be intolerable , inexcusable connivance or neglect of the *Bhagwat Gita*'s most important object and ideal.

Apart from human beings, the other creatures also, right from the insects to enormous elephants, possess the natural wisdom that makes them demanding for all that gratifies their desire and preclude all that stands in its way and also spurn all that is harmful and



undesirable. In *Artha* and *Kāma* embodied in place and time pre-eminent through form having emerged Our manners fixed by usage become weak and dilapidated due to disfavoured factors. Therefore, the author of Manusmriti says “अर्थकामेषु असक्तानां धर्मज्ञानं विधीयते ” (मनु स्मृति २/१३)”. .

This means that the *Artha* and *Kāma* get elevated to *Artha Purushartha* and *Kāma Purushartha* when it passes the test of touchstone of *Dharma* because the individual's consciousness also gets perverted due to its attachments with the *Aupadhik trigunatmakta* (औपाधिक- त्रिगुणात्मकता- the three qualities of nature) of the perverted mind, intellect, vitality, ego, senses, etc. So whenever the reverence becomes manifest in the consciousness anywhere about something, then there exists the dominance of one of the three attributes of nature and the absence or ineffectiveness of two other attributes. Hence , because of the expression of faith and the acceptance of reverence, it is not possible for our knowledge , desire and effort to be uninfluenced. Consequently, the classification of *Dharma* or *Adharma* in our deeds, Behaviour, morality, salvation or devotion etc., due to three attributes of our

nature, does not go out of the circumference of *Aumkār* in any of its form. For this as the foundational form of this classification of three faiths , it appears useful to comprehend in our innerself some maxims as mentioned in the Bhagwat Gita.:

१. “अक्षरं ब्रह्म परमं, स्वभावतो अध्यात्मम् उच्यते,  
भूतभावोद्भवकरो विसर्गः ‘कर्म सञ्जितः, अधिभूतं क्षरो भावः, पुरुषः च  
अधिदैवतम्, अधियज्ञो अहमेव अत्र देहे देहमृतां वरः (८/३-४)

1. The supreme indestructible is *Brahm* : one's own self viz; *Jivātma* is called *Adhyatma* , and the discharge of spirits (*Visarg*) which brings forth the existence of beings , is called *Karma* or Action.

All perishable objects are *adhibhuta*; the Purush is *Adhideva* and O Arjun! in this body I Myself, dwelling as the inner witness, am *Adhiyagya* .

२. “सर्वभूतानि कौन्तेय प्रकृतिं यान्ति मामिकां कल्पक्षये  
पुनः तानि कल्पादौ विसृजाम्यहं प्रकृतिं स्वाम् अवष्टभ्य विसृजामि पुनः  
पुनः भूतग्रामम् इमं कृत्स्नम् अवशं प्रकृतेः वशात् नच मां तानि कर्माणि  
निवध्नन्ति... उदासीनवद् आसीनाम् असक्तं तेषु कर्मसु. मया अध्यक्षेण  
प्रकृतिः सूयते सचराचरं हेतुना अनेन ... जगद् विपरिवर्तते.” (९/७-१०)

2. O Arjuna! at the end of every *Kalpa* (*Brahma's* day) all beings enter into my *Prakrati* (the prime cause) and of the beginning of every *Kalpa* , I bring them forth again.

Laying hold on my nature , I bring forth again and again according to their respective *Karma* (deeds) , this whole multitude of beings subject to the influence of their own nature.

Arjuna! those actions , however, do not bind Me, unattached as I am to those actions and remain indifferent.

Arjuna! with Me as the supervisor , nature brings forth the whole creation, both animate and inanimate, it is due to this cause that the wheel of universe is revolving.

३. “ये चैव सात्त्विका भावाः राजसाः तामसाः च ये  
मत्तएव इति तान् विद्धि नतु अहं तेषु ते मयि. त्रिभिः गुणमयैः भावैः एभिः  
सर्वम् इदं जगद् मोहितं न अभिजानाति माम् एभ्यः परम् अव्ययम्”  
(७/१२-१३)

3. Whatever other entities there are, born of Sattva or born of Raja or born of Tama, know them all as evolved from Me alone. Neither I exist in them nor they in Me.

The whole of this creation is deluded by objects evolved from the three modes of nature- the *Satva*, *Rājas* , the *Tāmas*. Hence it does not know Me, who is above these and imperishable.



४. भोगैश्वर्यप्रसाक्तानां तया अपहृतचेतसां  
व्यवसायात्मिका बुद्धिः समाधौ न विधीयते. त्रैगुण्यविषयाः वेदाः  
निस्त्रैगुण्यो भव'' ( २/४४-४५)

4. Those whose minds are carried away by such words and who are deeply attached to pleasure and worldly prosperity cannot attain the determinate intellect concentrated on God .

Arjun! The Vedas thus deal with three *Gunas* - the three modes of nature ( *prakrati*) and their evolutes in the form of worldly enjoyment as well as means of attaining such enjoyment; be thou indifferent to these enjoyment and their means rising above pairs of opposites like pleasure and pain - established in the Eternal Existence ( God) , absolutely unconcerned about the supply of wants and preservation of what has been already attained , and with the mind completely under control.

५. “यज्ञार्थात् कर्मणो अन्यत्र लोको अयं कर्मबंधनः तदर्थं कर्म ... मुक्तसंग समाचार. सहयज्ञाः प्रजाः सृष्ट्वा पुरा उवाच प्रजापतिः अनेन प्रसविष्यं एव वो अस्तु इष्टकामधुक ... तस्मात् सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम्. सर्वेऽपि एते यज्ञविदो यज्ञक्षपितकल्मषाः यज्ञशिष्टामृतभुजो यान्ति ब्रह्म सनातनम् नायं लोको अस्ति अयज्ञस्य कुतो अन्य?’’ (३/९-१५, ४/३०-३१)

5. Man is bound by shackles of *Karma* only when engaged in actions other than work performed for the sake of sacrifice. Therefore Arjun, do you efficiently perform your duty, free from attachment, for the sake of sacrifice alone. Having created mankind along with the spirit of sacrifice at the beginning of creation , the creator , *Brahma* said to them, "Do you multiply through this? May this yield the enjoyment you seek. There are others given to the practice of *Pranayam* (breath control), who, having regulated their diet and controlled the course of both the *Prana* and *Upana* airs, pour their life breath into life - breaths. All these have their sin destroyed by sacrifice and know the truth about sacrifice.

Arjun! Yogis , who partake of the nectar in the form of the remains of sacrifice , attain the eternal *Brahma*. To the man , who does not offer sacrifice , even this world is not happy; how then can the other world be happy?

६. “सर्वकर्माखिलं...ज्ञाने परिसमाप्ते... उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनः तत्त्वदर्शिनो ... येन भूतानि अशेषेण द्रक्ष्यसि आत्मनि अथो मयि. अपि चेद् असि पापेभ्यः सर्वेभ्यः पापकृत्तमः सर्व ज्ञानप्लवेनैव वृजिनं संतरिष्यसि .... ज्ञानाग्निः सर्वकर्माणि भस्मात् कुरुते तथा. नहि ज्ञानेन सदृशं पवित्रम् इह विद्यते ...श्रद्धावान् लभते ज्ञानं तत्परः ...” (४/३३-३८)

6. O son of Kunti! after all the sacrifice of work culminates in transcendental knowledge. Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realised soul can impart knowledge unto you because he has seen the truth.

And when you have thus learned the truth, you will know that all living beings are but part of Me- and that they are in Me and are Mine.

Even if you are considered to be the most sinful of all sinners, when you are situated in the boat of transcendental knowledge, you will be able to cross over the ocean of miseries.

As the blazing fire turns fire wood into ashes, O Arjun! so does the fire of knowledge burn to ashes all reactions to material activities.

In this world, there is nothing so sublime and pure as transcendental knowledge. Such knowledge is the mature fruit of all mysticism. And one who has achieved this, enjoys the self within himself in due course of time.

A faithful man who is absorbed in transcendental knowledge and who subdues his senses, quickly attains the supreme spiritual peace.



७. “दैवी हि एषा गुणमयी मम माया दुरत्यया मामेव ये  
प्रपद्यन्ते मायाम् एतां तरन्ति ते” (७/१४).

7. This divine energy of mine, consisting of the three modes of material nature, is difficult to overcome but those who have surrendered unto Me can easily cross beyond it.

८. “मां च यो अव्यभिचारेण भक्तियोगेन सेवते सगुणान्  
समतीत्य एतान् ब्रह्मभूयाय कल्पते.” ( १४/२६)

8. One who engages in full devotion or worship, who does not fall down in any circumstance, at once transcends the modes of material nature and thus comes to the level of Brahm.

The answers about *Brahm*, *Adhyatma*, *Karma*, *Adhibhoot*, *Adhidev*, and *Adhiyagya*, will depend on the curiosity of the questioner and will be in the same sequence.

1. "What is what?" the description of the five elements, has been given here. Under it, as the *Jivātma* is bound with *prakrati's* attributes, therefore, the nature of *Adhyatma* has been described on the basis of three attributes (*Antahkarna*, *prān*, *indriya*, etc.).

2. In the second text, He, the Lord, is explaining that only He is the cause of everything that exists in His independent *Prakrati* (having three attributes) and also is the sole reason of its creation and also is the doer. Hence, in the universe, the sole reason of, reverence, intellect, efforts and its various products/divisions such as various *Purusharthas* is, neither the *Prakrati* (*mayal* devil/freedom of desire), nor *Jivātma* and nor anything else but only *Parmātmān*, the almighty (*kartum*, *akartum*, *anyathakartum sarva samArtha* ) is the objective. It seems more rational to say that in totality he is possessor of all these qualities. Because *Brahm*- the 'Whole', who is the cause of everything and this transformation of a little part of *Brahm* happening within itself, still the *Brahm*- the 'Whole' is not bound within this framework. For example during mountaineering the

individual does not feel sad even if his legs are tired. And for *Jivātma*, which is a tiny part of the Whole, when it pays attention to its *Brahmic* 'whole', in the form of '*Aum tat-sat*', it becomes possible to forget all miseries otherwise it suffers. Therefore, it cannot always be measured on the basis of developed or undeveloped or outcome of the result of cause of start.

3. Although Lord Himself is the cause of this creation of this universe, which is born with threefold attributes *Sâtvik Râjas Tâmas*, still He shows that He does not get affected by the self created attributes. With the result, if *Jivātma* ( the part form), which is bound by these attributes of *Prakriti*, starts feeling that the *Parmatma* (Whole form) is also like him, then these tendencies in him appear only due to the effect of this miraculous *Prakriti*.

4. In this text Bhagwan is inspiring us to sacrifice the dominant behaviour and materialistic relishment nurtured by our ego and affections respectively, which appear due to bindings of these attractive attributes and start doing *Karmayog*, *Jnānyog*, *Prapattiyog* or

*Bhaktiyog* with *Brahmic* (wholistic) approach. So that the *Jivātma* is able to adjust or manage various *Purusharthas*. Therefore, as the relevance of *Purusharthas* such as *Dharma-Artha-Kāma* , is dependent on the disorder of inner and outer instrument of three attributes of nature, similarly the relevance of fourth *Purusharth* i.e. *Moksha*, is dependent on pure consciousness (*shuddha Chaitanya Atma*) which is different from *Jnānatma* and *Karmatma* which are product of our actions and knowledge respectively.

5. The creation which is created by the Creator Himself, has emerged through His own desire of self division into two. It is a process of self generated interest by the Creator or *Ekam-ev-adwateeya- atmā* to divide His sole-consciousness. ब्रह्मार्पणं ब्रह्महवि ब्रह्माग्नौ ब्रह्मणो हुतं ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना'' (भग.गीता ४/२४). As narrated in the above Sloka, whoever performs *Karma* such as *Yajna*, charity and penance in this universe, enriched with *Brahmic* views in mind, then through his *Karma* also, against the false impressions of *Jnānvādis*,



having established the omnipresent Omniscient *Brahm*, he can attain *Brahma*. Even on being the promoter of three attributes and being the "one" beyond these three attributes at macro level, it is an enlightened process of *Karmayog* of using micros by "*Aum - tat- sat*" in management of *Dharma*, *Artha*, *Kāma* and *Moksha*.

6. Although the followers of *Karmavād* give weightage to the rituals of *Karma*, similar to followers of *Jnānvād*, who believe that "*hritey Jnānād na mukti*" is the only truth. Followers of *Bhaktivād* also believe solely in devoutness. But by showing the universe within Him, Bhagwan has clarified that what is possible through *Bhakti*, is also possible by divine-vision gifted by God Himself. Otherwise, we will have to consider all those episodes false where even the people envying the Lord, got a chance to live with him. If we consider this, then we have no other option or *Brahmic* dimension than this that *Brahm* who is the Creator or the cause of creation, has limited powers. So, the one, who is '*Aum*', cannot become '*Tat*' and the one who is '*Tat*' cannot become '*Sat*', then *Brahm*'s threefold instruction either will be void of equal rights, or all

the three will be contradictory to each other. Hence, under the process of management of *Purushartha* without advocating for only one type of reverence such as *Karma* or *Jnān* or *Bhakti*, being tolerant for all while following one's own path, is the ideal message given in 17th Chapter of Gita. According to Bhagwat Gita, as "*Aum- tat- sat*", is unforgettable while doing *Yajna*, *Dān*, *tapa* in practice of *Karma*, similarly it is unforgettable in practice of *Jnān* also to manage all the *Purusharthas* of *Jnāni*. Otherwise in "*Aham Brahm Asmi*" itself, if a little bit inclination is given on "*Aham*" instead of *Brahm*, then we have seen that natural disorder in ego happens making the person egoistic and thus affecting the consciousness. This feeling of being egoistic makes the consciousness bound within the periphery of three attributes instead of liberating it from them.

7. In this text Lord has once again clarified that it is not possible to get rid of His *Maya* without a complete surrender to Him because He is the promoter of three attributes and also beyond three attributes. Therefore, if Lord does not have the power of liberating His

surrendered devotee who is not able to practise *Karma* or *Jnān*, then Lord also would be proved to be under the effect of *Māyā*. In that case, logically, instead of being under the Lord, *Māyā* would be proved as creator and Lord would be under it. In the end, at least we should understand the seriousness of the difference of experiments within "*Mameva*" and "*Nijtmanāmev*". Because the Lord, in the fifth text above has agreed that "यज्ञार्थात् कर्मणो अन्यत्र लोको अयं कर्मबन्धनः" Therefore, according to Gita it does not seem that *Karma* is solely responsible for bindings. Because under the threefold attributes of nature, whatever karmas are being performed, taking them as an excuse of soul's action, assuming those as our own action, is our infatuation. Therefore, if there is no doer, then those *Karmas* can no more be treated as responsible for worldly binding. Otherwise if there is worldly binding due to other's deed then knowledge or *Jnān* also, which is covered by waste of other's *Karma*, will not be able to give *Moksha*. "प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः अहंकारविमूढात्मा कर्ता अहम् इति मन्यते" (भग.गीता ३/२७). Hence, Lord also says that "मयि सर्वाणि कर्माणि संन्यस्य अध्यात्म चेतसा

.... ये मे मतम् इदं नित्यम् अनुतिष्ठन्ति मानवाः श्रद्धावन्तो अनसूयन्तो मुच्यन्ते तेऽपि कर्मभिः, येतु एतद् अभ्यसूयन्तो न अनुतिष्ठन्ति मे मतं सर्वज्ञानविमूढान् तान् विद्धि नष्टान् अचेतसः" (भग.गीता ३/३०-३२). Therefore, taking *karma* in the form of binding also is proven to be "perverted natural binding". That means, the inevitability of *Karmas* such as *Yajna*, *Dān*, *Tapa*, although not said, but performing *Yajna*, *Dān*, *Tapa* as a part of *Karma* or *Jnān* or *Prapatti* or *Bhakti*, the wholistic or *Brahmic* reference only is coming to light and not the natural perverted reference. Therefore, Lord wants to say one important thing to all "निश्चय शृणु मे तत्र त्यागे ... यज्ञदानतपः कर्म न त्याज्यं कार्यमेव तत् यज्ञो दानं तपः चैव पावनानि मनीषिणाम्. एतान्यपि तु कर्माणि संगं त्यक्त्वा फलानि च कर्तव्यानि इति मे ... निश्चितं मतम् उत्तमं, नियतस्य तु संन्यासो कर्मणा नोपपद्यते. मोहात् तस्य परित्यागः तामसः परिकीर्त्तिः." (भग.गीता १८/४-७). It is clear from the above that for somebody, destiny would be fixed and based on his faith in scriptures and for the other it will be fixed on his nature. Therefore, Lord has clarified "यतः प्रवृत्तिः भूतानां येन सर्वम् इदं ततं स्वकर्मणा तम् अभ्यर्च्य सिद्धिं विन्दति



मानवः... स्वभावनियतं कर्म कुर्वन् नाप्नोति किल्बिषं, सहज कर्म ...  
सदोषमपि न त्यजेत. सर्वारम्भा हि दोषेण धूमेन अग्निरिव आवृताः.”  
(भग. गीता १८/४६-४८)

8. Its exception is only possible when Lord, himself, chooses someone as his *Jivātmā* or devotee. Or the other case may be that when *Jivātmā* loses faith in its self-ritual-means and then becomes inclined towards 'the Whole' Bhagwan. Or such feeling in a person that "God, who resides in all the souls. He, like a machine, promotes all the *Jivātmās* to do divine and evil *Karmas*, then how I am accountable for all this." In such a case, the relevance of our *Karma* theory, such as "our *Karmas* are performed by our own effort under the effect of our ego, 'good or bad'", does not seem to hold good. And the only option left would be to surrender (*Sharan- शरण*) in its complete form to the Lord. (Drashta. Kaushi. Upanishad. 3/8, 18/15-17, 61-62). The most important directions in this context given in Kaushi-Upnishad and Gita - Upnishad are as follows “एष लोकपालः एष लोकाधिपतिरेव सर्वेशः स मे आत्मा इति विद्यात”,

“सर्वधर्मान् परित्यज्य माम एकं शरणं व्रज अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः” ( कौषी उप. ३/८, भग, गीता १८/६६). However, the word "Sharan- शरण (refuge) is pregnant with words such as Shelter, protector, Murder and Saving. (Drashta. AmarKau. Ramashra. 3/3/55). But in the above context, the most acceptable meaning of "Sharan" (refuge) seems to be "Protector or Saviour- who is present in every soul" and not the literal meaning "Protector or a Saviour who is some other capable soul". Hence, the more intended meaning seems to be "come to refuge" rather than "going into the refuge". In contrast to this in Buddha religion it is more used as " Sharanam Gacchhami" (शरणं गच्छामि). Therefore, just for the sake of practising rituals, It is not inevitable to allow your ego to be under control of Buddha Dhamma and Sangh. According to the ideals of Buddha religion, “आत्मग्रहो महामोहः प्रथमं तन्निवृत्तिः मम किं नाहमेव इति विरंस्यति ममग्रह.” ( द्रष्ट. मा. मे. र. श्लो. वा.२८), the aim of life is to make your ego and affections completely exhausted, in favour of *Neratmyavād*. Similarly, Shankar Vedanti philosopher Shree Madhusudan Saraswati has

also established the theory of gradual development of Sharnagati. “‘तस्यैव अहं’ , ‘ममैव असौ’ ‘सएव अहम्’ इति त्रिधा भगवच्छरणत्वं स्यात् साधनाभ्यासपाक्तः ” (भग. गीता. मधुसू. १८/६६)

What is the difference between the Shankar's gradual development of Sharnagati (refuge) as mentioned above and Sharnagati based on philosophy of Vallabhacharya ? If this is to be understood, then we need to have a close look at the harmony of the sequential difference. Such as ‘सएव अहम्’ च ‘तस्य अहं’, ‘ममैव असौ’ इति त्रिधा, शरणागतिहिं जीवस्य ब्रह्मलीलानुसारिणी’ That is, basically everything is *Brahm* but when the same *Purushottam*, for the sake of his *Leela*, appears in various souls bearing different names, different forms and different actions, then it is necessary to know His Majesty through reverence and knowledge. But, rather than misusing this majestic knowledge for extinction of His different expressions, It is more appropriate to use it to pursue and relish His *Leelatmak* desired diversity. Therefore, in the practising stage, it is expected that "*Tasya-ev- Aham*" is understood as His desirable *Leela* to fulfil our actions of *Yajna*, *Dān* and *Tapa*. Under the influence of this majestic knowledge, the person's soul

which is a part of " the Whole" *Purushottam*, , when gets moved by the extreme emotions of affection towards "the Whole", then " *Mam- ev- Asou*" the affection between the loved and the lover gets expressed in the form of duality. This affection is contradictory to neither form of *Brahm* nor the *Brahmic Leela*. This is a story of progressive step towards the path of devotion emerged within the frame of *Sharnagati* (refuge) with permanent expression of exclusiveness. Within the frame of *Sharnagati*, after surrendering its ego, the *Jivātma* gets adapted to surrender its affectionate things also.

That is to say, in the beginning, the *Jivātma*, due to the collaboration of several ingredients such as '*Sat*' or *Sat-chit*' of that *Sat-chit-Anand-Brahm* and due to the unification of chaotic attachments of *jivātma* with the 'Whole', without taking the base of anterior attachments similar to false accusations, gets surrendered to the refuge of the 'Whole' beholding itself as a part. Thus having reached there, the final adjustment of the '*Satkār*' takes place after the adjustment of '*Aumkār*' and '*Tatkār*'.



9. Therefore, Such firm universal affection emerged out of this majestic knowledge, has been taken as the most unmatched definition of *Bhakti*. The Lord says that such person possessing this kind of *Bhakti* is “‘मां च यो अव्यभिचारेण भक्तियोगेन सेवते स गुणान् समतीत्य एतान् ब्रह्मभूयाय कल्पते’” (भग. गीता १४/२६).

Here, It becomes necessary to remind that in the three directives of *Brahm*, the importance of '*Tatkār*' and '*Satkār*' is as much as that of '*Aumkār*' is. Hence, the liberation stage, the complexity of three directives, secluded barrier of bodyless form of salvation or form of liberation from life or desires of duality or imagination of bounded subsidy for imaginary devotion, do not seem to be unavoidable here. Therefore, the attainment of *Brahm* is favourable to both, that is the form and the *Leela* of *Brahm*, and not adverse to the either because *Brahm*, who is beyond three attributes of nature, can perform *Leela* containing three attributes, by keeping the threefold attributed nature under Him. Similarly, *Jivātma*, which is also beyond the three attributes of nature, in this three

attributed creation also becomes capable of performing devotion of *Parbrahm Paramatma* Srikrishna, with all its emotions, by liberating itself from the bindings of indifferent duality or non duality to feel the experience of Similarly, *Jivātma*, which is also beyond the three attributes of nature, in this three attributed creation, also becomes capable of performing devotion of *Parbrahm Paramatma* Srikrishna, with all its emotions, by liberating itself from the bindings of duality or non duality to feel the experience of unification with *Brahm*. If *Bhakti* does not get matured to this level, then it may be taken for granted that *Bhakti* results into hebetude and not vitality. Hence, through this uncontaminated *Bhaktiyog*, having risen above three attributes of nature, the attainment of *Brahm* or Eternity, is neither an extreme form of absolutism nor its contrary. Therefore in such a case, due to inherited natural instruments through the threesome attributes of nature, what seemed as sufferings for *Jivātma* while performing *Purushartha*, and also when *Jivātma*, which is beyond three attributes, used to get restless to reside in the self-natural-form, that at this juncture, will start getting feeble. In

Bhagwat, therefore, it is said that “भगवति तस्मिन् वासुदेव एकान्ततो भक्तिः अनयोरपि समनुवर्तते, यस्यामेव कवयः आत्मानम् , अविरतं विविधवृजिनसंसारतापोपतप्यमानम् अनुसवनं स्नापयन्तः, तस्यैव परया निर्वृत्या हि अपवर्गम् आत्यन्तिकं परमपुरुषार्थमपि स्वयमेव आसादितं नोएव आद्रियन्ते” (भाग. पुरा. ५/६/१६-१७).

The foursome *Purushartha* consisting of *Dharma*, *Artha*, *Kāma* and *moksha*, due to the effect of *Bhakti*, will become expression of Bhagvat- *Leela*. With the result, even being disrespectful with respect to self-*Purushartha*, does not remain disrespectful in the form of *Paramātm- Leela*. In this way the Swastic of foursome *Purushartha*, on being immersed in the periphery of *Bhakti*, becomes a sort of a form of *Bhakti*. As a matter of fact, everything becomes oriented towards Bhagwān ( Lord) because in Bhagwat, it is narrated that during giving instruction for the process of creation, the Lord connoted “अहम् आत्मा आत्मनां धातः प्रेष्ठः सन् प्रेयसामपि अतो मयि रतिं कुर्याद् देहादिः यत्कृते प्रियः” (भाग. पुरा. ३/९/४२). Mahaprabhu Vallabhacharya, therefore, contemplates a provision to

make us understand this for every *Jivātma* there can be five forms of service: *Swatma* (स्वात्मा) = its source being *Bhakti*, it is a form of *Bhakti Purushartha*, *Swadeh* (स्वदेह)= its source being the desires, is a form of *Kāma Purushartha*, *Swadhan* (स्वधन) = the means of pacification of all desires or *Kāma* , therefore it is the form of *Artha Purushartha*. *Eshwara* (ईश्वर)= Being the cause for salvation, it is the form of *Moksha Purushartha* . *Nitya Karm* (नित्यकर्म ) = the foundation being *Dharma*, it is the form of *Dharma Purushartha* . Explaining the above five forms of Bhagwan, the contemplated explanation of this is also obtained “प्रीतिस्तु भगवद्धर्मो, भगवान् सर्वेभ्यो तं खण्डशो दत्तवान् सुखार्थम्. अतो यत्रैव प्रीयते तत् सुखं भवति... (सुबो. २/२/७)”. With this, another justification is also given “अतः स्नेहः पदार्थान्तरं, स भगवन्निष्ठ एव भगवद्विषयको, ज्ञानवद् ऐश्वर्यवद् वा, भगवत्संबन्धात् तनैकद्व्याद् वा अन्यत्रापि भासते. उष्णस्पर्शवद् यथा-यथा भगवन्नैकद्वयं तथा- तथा स्नेहातिशयः ” (सुबो. १/१९/१६).



(अज्ञे ज्ञानाय शास्त्रज्ञे दम्भदर्पनिवृत्तये ब्रह्ममज्ञे मुक्तये मुक्ते भक्त्यर्थ

भक्तिरीप्सिता)

So, from the point of view of Bhagwat-Leela, whether it is the forbidden subjects of our affections or three *Purushartha* or *Moksha*, which is beyond three attributes, without affection towards Lord , its rite or its service or its zest or effort in its context, is not possible. Therefore, within all the above, *Parmatmas*, affection which becomes our motivational force, if that affection gets generated towards that 'Whole' then our vision towards everything gets changed into Bhagvat *Leela*. So, due to the vision of *Leela- Bhav* in everything, the perceptions of being a doer or enjoyer, standing on the foundation of our ego and attachments, does not generate a feeling of sorrow and delusion. Therefore, in '*Vishwaroop Darshan Yoga*' of Gita, the vision of divinity of person in the divinity of *Virat* Bhagwan, similarly the vision of the limitations of the person in the divinity of Bhagwan, is only possible, either “नतु मां शक्यसे द्रष्टुम् अनेनैव स्वचक्षुषा दिव्यं ददामि ते चक्षुः” (भग. गीता ११/८) by the divine vision given by the Lord or “नाहं

वेदैः न तपसा न दानेन नच इज्यया शक्यः एवंविधो दृष्टवान् असि मां यथा. भक्त्यातु अनन्यया शक्यः अहमेवंविधो अर्जुनः ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च” (भग. गीता ११/५३-५४) by exclusive devotion.

Renouncement of those *Karmas* such as *Yajna*, *Dān* or *Tapa*, which have been taken by Lord as unfair in context of Doer or Enjoyer, the same compulsory duties in the form of *Yajna*, *Dān* and *Tapa*, have not been accepted in this Divine feeling. Therefore, Mahaprabhu Vallabhacharya suggests that, whether it is '*Brahmanand* ' or '*Paramanand*' of the *Purushottam* or '*Bhagwadanand*' of the worshipped or '*Bhajanand*' of the devotee, it does not really matter, but the '*Anand* ' thus appearing would be Divine. Hence Mahaprabhu says “आनन्दांशाभिव्यक्तौतु तत्र ब्रह्माण्डकोटयः प्रतीयेरन् परिच्छेदो व्यापकत्वं च तस्य तत्” (त.दी.नि. १/५४). This is the rationale behind *Bhakti* being a fifth *Purushartha*, that *Jivātma* without losing its personal identity , not only identifies and sees *Brahm* in its true form but also does not lose its own individual identification even after entering into His divinity. Because *Bhakti* by nature of

being beyond three attributes, consecrates itself in Paramatma, who is relishing the creation with several names, forms, actions and does not exist in true form of *Jivātma*.

In such a situation, the touch-stone or criterion for this is to differentiate between the following two:

1). Viewing rise and fall of three different forms of reverence, that is *Yajna*, *Dān Tapa*, as *Leela* of that unique *Brahm* in the form of *Desh*, *Kāl* and *swaroop*).

2). Viewing it as duty of *Jeev* within the frame of *Desh*, *Kāl*, *Swaroop* with a wilful differentiation of *Leela*. Being duly aware of it, keeping reverential discernment in context of *Dharma*, *Artha*, *Kāma*, *Moksha* and *Bhakti* of self and others , if it is not a directive for its adjustment, then what else is this?

(श्रद्धात्रयविभागकी कण्ठोक्त ऋजुता अर्थापत्तिलब्धा अपरिगणनीयता )

(Coincidental Inelligibility of school of tri-reverence's verbal recitude)

The Seventeenth chapter has begun with such an inquisitiveness of Arjuna that whoever keeps reverence in karmas such as *Yajna*, *Dān*, *Tapa*, but which are prohibited by scriptures, how to understand their faith or allegiance. Is it *Râjas Tâmas* or *Sâtvik*? And Lord, having explained the topic of allegiance in individual's *Karmas* as per his reverence, starts preaching about the three types of reverence, taking it as Arjuna's prime question, instead of allegiance of people who are motivated and devoted towards *Purushartha* such as *Dharma*, *Artha*, *Kām*, *Mukti* and *Bhakti* .

In this, due to the process of gradual progressive multiplication, only 729 types of preaching are listed with respect to three-fold reverences. These are types of *Yajna*- *Devata*, types of *Tapa*, types of diet , types of rituals of *Yajna*, types of rituals of *Tapa*, types of *Dān* etc. Having given preaching about the types of *Brahmik* reverences, in the end He also explains one type of faithless *Yajna Kartā*, *Tapaswi* and *Dāni* . Such a person not getting involved in any definite type, is termed as *Demon* or *Asuri*.



At a glance, having looked sort of its legitimate meaning, but through the process of expansion, the understanding of its illegitimacy is necessary.

As the several natural conjugates of the three attributed nature are enveloping the consciousness, it takes many forms. When it itself is divided into infinite numbers, then we can imagine that there would be infinite types of reverences emerging out of them. Similarly, in eighteenth chapter of Gita , the three different variety of reverences or faiths such as *Satwik* etc, have been explained in context of reverence of Consciousness of the knower and the knowledge and the doer and the deed. Accordingly , due to the effect of multiple differences, there would be several types of reverences instead of three. Multiplying those reverences with the intellect differentials, numerous types again would appear. This number will further increase, if we multiply the number of those intellectuals according to their belief in various deities, necessary for *Yajna*. To fulfil the need for those *Yajnas* depending on three qualities i.e. *Sâtvik Râjas Tâmas* , various Doers also would be multiple type,

according to the differentials of *Tapa*. After that, this would be multiplied by the differentials of *Dân*. Therefore, instead of getting entangled in the business of mathematics of the different types, the only knowable thing is that if according to His desire, one has been gifted by one particular type of reverence, intelligence, aliment, *Yajnadev*, *Tapa* or *Dân*, not *Tâmas* but either *Satwik* or *Râjas*, then he can control the *Tâmas* type with the support of those. If one, according to His desire, has been gifted with the *Satwik* type of reverence then even being bound by the *Tâmas* qualities of reverence, intelligence, diet , *Yajnadev* , rituals of *Tapa* and *Dân*, he can break those bindings. For Salvation, it is very difficult for *Jivâtma* to break all the three types of qualities through his own efforts. Therefore, it is said that “यस्मिन् मनो लब्धपदं यदेतत् शनै-शनै मुञ्चति कर्मणून्. सत्त्वेन वृद्धेन रजस्तम च विधूय निर्वाणम् उपैति अनिन्धनः तदेवम् आत्मनि अवरुद्धचित्तो न वेद किञ्चिद् वहिः अन्तरं वा” (भाग. पुरा. ११/९/१२-१३). Hence, the inner-vision of management of *Purushartha* is to merge the three dimensional complexity of '*Aumkār*' and '*Ahamkār*' or Ego.

The skill of management has been described with respect to four *Purusharthas* but the fifth *Purushartha* that is *Bhakti* is either like a stair or like a lift. Bhagvat Gita wants to project it either as exclusive devotion or divine vision.

### (Epilogue)

Through this research, we can conclude that from 'Satchidanand' form of the 'Whole' or *Brahm*, whatever form of creation has emerged such as living, non-living and inner-dimensional (Antaryami- अन्तर्यामी) , whatever behaviours have emerged such as 'the action from Sadansh, the knowledge from Chidansh and pleasures or happiness from inner -dimensional Anandansh, if inclination of those actions, knowledge and pleasures have to be tuned towards Him then the Lord says “योगाः त्रयो मया प्रोक्ताः नृणां श्रेयोविधित्सया ज्ञानं कर्म च भक्तिः च नोपायो अन्यो अस्ति कुत्रचित्. निविण्णानां ज्ञानयोगः कर्मयोगस्तु कामिनां न निविण्णो नातिसक्तो भक्तियोगो अस्य सिद्धिदः”

(भाग. पुरा. ११/२०/६-८). This is the preaching of adjustment of our capacity of doing action, gaining knowledge and expressing affection for our own welfare. Hence, if the correlation of these with the *Swāstik* of four *Purushartha* is to be understood, then we will have to view these two forms of *Swāstik*:



Here, it can be very well seen that in the first type of *Swāstik*, the *Bhakti* can be a part of all the four arms of foursome *Purusharthas*. That means *Bhakti* can be a part of *Dharma*, a part of *Artha*, a part of *Kām* or a part of *Moksha*. Similarly, as shown in the second figure all the four *Purusharthas* can be a part of *Bhakti* or expressions of *Leelatmika Bhakti* as well.



तृप्तिदाय च जीवानां नमः सर्वरसात्मने ॥

नमः पुण्याय लोकाय अमुष्यै भूरिवर्चसे ॥१॥

प्रवृत्ताय निवृत्ताय पितृदेवाय कर्मणे ॥

नमो अधर्मविपाकाय मृत्यवे दुःखदाय च ॥२॥

नमस्ते आशिषाम्, ईश, मनवे कारणात्मने ॥

नमो धर्माय बृहते कृष्णाय अकुण्ठमेधसे ॥३॥

शक्तित्रयसमेताय मीढुषे अहंकृतात्मने ॥

चेतआकूतिरूपाय नमो वाचोविभूतये ॥४॥

## ॥ अमृतवचनावली ॥

(१/क) पाछें श्रीगुसांईजी आपु श्रीगोवर्धनधरसों पूछें जो “महाराज ! कृष्णदासकी तो देह छूटी...सो हम कौनको अधिकार देके बिगार करें ? तासों आपु कहो ताकों अधिकारी (ट्रस्टी) करें. तब श्रीगोवर्धननाथजी कहे जो “हमहु कौन जीवको बिगार करें ? जो कोई अधिकार लेयगो (ट्रस्टी बनेगो) ताको बिगार होयगो ! तासों तुम एक काम करो जो अधिकारको दुसाला ले सबके आगे कहो (जो) जाकों अधिकार करनो (ट्रस्टी बननो) होय सो दुसाला ओढो. तब जो आयके कहे ताकों देऊ. सो जाकों गिरनो होयगो सो आपु ही आयेगो”.

(श्रीगोवर्धननाथजी, ८४ वैष्णव वार्ता, कृष्णदासकी वार्ता, प्रसंग-१०)

(ख)सो एक दिन एक वैष्णवने किसोरीबाईकों कछू सामग्री दीनी हती. तब किसोरीबाईने सिद्ध करिके श्रीठाकुरजीकों भोग समर्थों. ता दिन श्रीठाकुरजी आरोगवेकों पधारे नाहीं. तब किसोरीबाई अपने मनमें बोहोत खेद करन लागी. तब श्रीठाकुरजी बोले जो तेनें मेरेलिये सामग्री क्यों लीनी ? सो हम कैसे आरोगें ?

**भावप्रकाश :** यामें यह जताये जो ओरकी सत्ता-सामग्री अपने श्रीठाकुरजीकों आरोगावनी नाहीं. और कछू वैष्णवपेतें ले के श्रीठाकुरजीकों विनियोग न करावनो. सो श्रीठाकुरजी अंगीकार न करें.

(२५२ वै.वार्ता, किशोरीबाई वा.प्र.२)

(२) जो कटोरी (गहने) धरिके सामग्री आई सो तो भोग श्रीठाकुरजी आप ही के द्रव्यकुं आरोगे सो आप ही को भयो. जो श्रीठाकुरजीको द्रव्य खायगो सो मेरो नाहिं अरु मेरो सेवक भगवदीय होयगो सो देवद्रव्य कबहू न खायगो. जो खायगो सो महापतित होयगो. ताते वा प्रसादमेंते भोजन करिवेको अपनो अधिकार न हतो; याकेलिए गोअन्कों खवायो अरु श्रीयमुनाजीमें पधरायो. यह सुनिके सब वैष्णव चुप होय रहे.

(महाप्रभु श्रीवल्लभाचार्य, घरुवार्ता-३)

- (३) ...श्रीआचार्यजीको वैष्णवने आकर कहा : “महाराज ! श्रीद्वारकानाथजी वैभव सहित पधारे हैं” . ...तब श्रीआचार्यजीने कहा : “क्या ठाकुरजीका वैभव देखकर तुम खुश हुवे ?” तब श्रीगोपीनाथजीने कहा : “आपका कहलाकर जो श्रीठाकुर-जीकी वस्तु (देवद्रव्य) पर अपना मन बिगाड़ेगा उसका निर्मूल नाश होगा” . यह सुनकर श्रीआचार्यजीने कहा : “हमारा मार्ग तो ऐसा ही है” .

(श्रीगोपीनाथप्रभुचरण, ८४ वैष्णव वार्ता, दामोदरदास सम्भलवारेकी वार्ता) .

- (४/क) धनादिकी कामनाकी पूर्तिकेलिये जो शास्त्रविहित श्रवण-कीर्तन-सेवा आदि किये जाते हैं उनको कर्ममार्गीय समझना चाहिये. अपनी आजीविका चलानेकेलिये धनोपार्जनके रूपमें जो हैं उनको तो खेती-बाड़ी जैसे व्यवसायकी तरह ‘लौकिक कर्म’ ही कहना चाहिये (धर्म-भक्ति सर्वथा नहीं). मलप्रक्षालानार्थ गंगाजलका उपयोग करनेवालेको उसके मलकी सफाईसे अधिक गंगास्नानका फल मिलता नहीं है. इतना ही नहीं, ध्यान देनेलायक बात यह है कि गंगा जैसी पवित्र नदिके जलका ऐसा घृणित कार्यकेलिये उपयोग करनेके कारण वह पापी बनता है. इसी तरह प्रभुकी सेवा-कथाके माध्यमसे पैसे कमानेवालेको सेवा-कथाका कोई भी (धार्मिक-भक्तिमार्गीय) फल तो प्राप्त नहीं ही होता है प्रत्युत ऐसे अधम आचरणके कारण वह पापका ही भागी होता है.

(श्रिविट्ठलनाथजी गुसांईजी, भक्तिहंस)

- (४/ख) तब श्रीगुसांईजी आपु कहे : “जो हम कौनसे जीवकों कहें, जो कौनसे जीवको बिगार करें ! सुधारनो तो बहोत कठिन है और बिगारनो तो तत्काल है ! तासों श्रीगोवर्धनधरको अधिकार (ट्रस्टीपद) कौनकों दें ? कौनको बिगार करें ? ... पाछें श्रीगुसांईजी आपु श्रीगोवर्धनधरसों पूछें जो “महाराज ! कृष्णदासकी तो देह छूटी...सो हम कौनको अधिकार देके बिगार करें ? तासों आपु कहो ताकों अधिकारी (ट्रस्टी) करें. तब श्रीगोवर्धननाथजी कहे जो “हमहु कौन जीवको बिगार करें ? जो कोई अधिकार लेयगो (ट्रस्टी बनेगो) ताको बिगार होयगो ! तासों तुम एक काम करो जो अधिकारको दुसाला ले सबके आगे कहो (जो) जाकों अधिकार करनो (ट्रस्टी बननो) होय सो दुसाला ओढो. तब जो आयके कहे ताकों देऊ. सरा जरकों गिरनो होयगो सो आपु ही आयेगो” .

(श्रिविट्ठलनाथप्रभुचरण, ८४ वैष्णव वार्ता, कृष्णदासकी वार्ता, प्रसंग-१०)

- (५) अपने सेव्य-स्वरूपकी सेवा आप ही करनी. और उत्सवादि समयानुसार, अपने वित्त अनुसार करने, वस्त्राभूषण भांति-भांतिके मनोरथ करी सामग्री करनी.

(श्रीगोकुलनाथप्रभुचरण, २४वचनामृत) .

- (६) यहां भक्तिवर्धिनी ग्रन्थमें सेवोपयोगी स्थानके रूपमें निज घरको विधान उपलब्ध होयवेसूं, अपने घरमें बिराजते ठाकुरजीकी सेवा छोड़के कोई दूसरी जगह (अर्थात् हवेलीनमें, जैसे आजकल, भेंट-सामग्री पधराके नित्य या मनोरथन की झांकी कर लेनो वैष्णवन्ने पुष्टिमार्गमें परमधर्म मान लियो हे वैसे) भगवत्सेवा करवेवालेनकुं कभी भक्ति सिद्ध नहीं हो सके हे.

(श्रीवल्लभात्मज-श्रीबालकृष्णजी, भक्तिवर्धिनीव्याख्या-२)

- (७) जब सन्तदासको सगरो द्रव्य गयो तब श्रीठाकुरजीकी सेवामें मंडान श्रीठाकुरजीके राजभोग न भयो सो महाप्रसाद हू न लियो. टकाके चूनको न्यारो भोग धरते सो राजभोग जानते, महाप्रसाद लेते, ओर नित्यको नेग बहोत श्रीठाकुरजीके द्रव्यसों होतो; ताते आपुनी राजभोगकी सेवा सिद्ध न भई (जाने). कासिदको दिये सो नारायणदासको लिखें जो “तुम्हारी प्रभुतातें एक दिन राजभोगको नागा पर्यो जो मेरी सत्ताको भोग न धर्यो !” या प्रकार सन्तदास विवेकधैर्याश्रयको रूप दिखाये. विवेक यह जो श्रीगुसांईजीको हंडी पठाई-आपुनी सेवा न भई-राजभोगको नागा माने. धैर्य यह जो श्रीठाकुरजीके द्रव्यमेंते खान-पान न किये. आश्रय यह जो मनमें आनन्द पाये दुःखक्लेश न पाये.

(श्रीहरिराय महाप्रभु, भावप्रकाश ८४वैष्णवकी वार्ता-७६)

- (८) पारिश्रमिकके रूपमें वित्त दे के कोई दूसरेके द्वारा सेवा कराई जावे तो चित्तमें अहंकार तो बढ़े ही है परन्तु ऐसी खरीदी भई सेवासु चित्त भगवान्में कभी चोंट नहीं सके है. भगवत्सेवार्थ कोई दूसरेसूं पारिश्रमिकके रूपमें धनादिक लिये जावेपे तो, जैसे पंडा-पुरोहितनकुं यज्ञ-यागादिको फल नहीं मिले है परन्तु यजमाननकुं ही मिले है, वेसे ही सेवाकर्ताकी सेवा निष्फल बन जाय हे. शमा:यजमान जैसे दक्षिणा दे के पुरोहितनके द्वारा यज्ञयाग करा लेवे है वैसे ही भगवत्सेवा (आजकल जैसे पुष्टिमार्गीय हवेलीनमें वैष्णवगण गुसांई-मुखिया-भीतरिया-समाधानीकी बटा-लियनसूं करवा लेवे हैं वा तरह:अनुवादक) करा लेवेमें क्या बुराई है? समा-



धान: या शमाको ये समाधान जाननो जो कर्ममार्गमें ऐसो करना विहित होवेसुं पुरोहितनसूं कर्म सम्पन्न करा लेनो आपत्तिजनक नहीं है। भक्तिमार्गमें, परन्तु, या तरहसुं भगवत्सेवा करा लेवेको कहीं विधान उपलब्ध नहीं होयवेसूँ, कोई दूसरेकुं धन दे के सेवा करानो अनुचित ही है। भक्तिमार्गमें तो भगवदुक्त प्रकारसूँ (निज घरमें निज परिजननूँके सहयोगद्वारा निजी तन-मन-धनसूँ ही) भगवत्सेवा करनी चाहिये।

(गोस्वामी श्रीपुरुषोत्तमचरण, सिद्धान्तमुक्तावलीविवृतिप्रकाश-२)

- (९) लौकिक अर्थकी इच्छा राखिके जो भगवद्भजनमें प्रवृत्त होय सो सर्वथा क्लेश पावे है। इतने कछू भेंट-सामग्री मिलि जाये ऐसे लाभकेलिये पूजादिकमें प्रवृत्त होय सो 'पाखंडी' ओर 'देवलक' कह्यो जाय है। तासूँ लाभपूजार्थ सिवाय जामें निषेध नहीं है ऐसी रीतिसूँ 'मेरो लौकिक सिद्ध होय' ऐसी इच्छासूँ जो भजनमें प्रवृत्त भयो होय सो 'लोकार्थी' कह्यो जाय है।

(नि.ली.गो.श्रीनृसिंहलालजी महाराज, सिद्धान्तमुक्तावलि-टीका श्लोक १६-१७)

- (१०) जो श्रीवल्लभकुल हैं वे तो आपुने सेव्यस्वरूपमें कैसो स्नेह राखत हैं जो एक ठौर द्रव्यकी ढेरी करो और दूसरी ठौर श्रीठाकुरजीकों पधरावो तो श्रीवल्लभकुल वा द्रव्यकी ओर देखेंगे हु नाहीं; अरु श्रीठाकुरजीकों अतिस्नेहसों पधराय लेंगे। परि जो या कलिको जीव है वाकुं तो द्रव्य बहुत प्रिय है। तासों वो तो श्रीठाकुरजी सन्मुख हु नाहीं देखेगो अरु केवल वैभवकुं देखेगो अरु मोहित होय जायेगो।

(नि.ली.गो.श्रीमट्टुजी महाराज, ३२ वचनामृत; वचनामृत-५)

- (११) श्रीउदयपुर दरबारकुं आशीर्वाद! याके द्वारा सूचित कियो जावे है कि चल-अचल सम्पत्तिके आर्थिक तथा स्वामित्वकी व्यवस्थाके बारेमें योग्य व्यक्तिन्की एक सलाहकार समिति नियुक्त कर ली गई है। सेवा आदि विषयनमें पुरातन तथा प्रवर्तमान प्रणालिके अनुसार काम कियो जायेगो; ओर यदि पुरातन परम्पराको बाध न होतो होयगो ओर समिति कोइ तरहके सुधारकी इच्छा रखती होयगी तो ऐसे सुधार भी स्वीकारे जायेंगे। ओर श्रीठाकुरजीको द्रव्य अपने व्यक्तिगत उपयो-गमें नहीं वापर्यो जायेगो, जेसी कि परम्परा आज भी है ही, ओर याकुं निभायो जायेगो। तो भी मेरे पूर्वजनके समयसूँ चले आ रहे मेरे स्वामित्वके हक्क वा ही तरह कायम रहेंगे।

(गोस्वामी तिलकायत नि.ली.गो.श्रीगोवर्धनलालजी महाराज, श्रीनाथ-द्वारा, डेक्लेशन, मिति भाद्रशुक्ला पञ्चमी, वि.सं.१९४८=ता.५-९-१८९३)

- (१२)...या ही तरह अपने यहां जो सन्मुखभेंट धरी जाय है वो भी देवद्रव्य होवे है; और वा सामग्रीकुं काममें नहीं लियो जाय है। श्रीगोकुलनाथजी और श्रीचन्द्रमाजी के घरमें आज भी ये नियम पाल्यो जाय है। वहां जो सन्मुखभेंट आवे है, वाकुं कीर्तनीया-महावनिया ले जावे है। वो वल्लभकुलको श्रीयमुनाजीको पंडा है। दूसरो कोई वाको अनुकरण करे तो वो अनुचित है... हम श्रीनाथजीके सामने जो सन्मुख भेंट धरें हैं वो श्रीमहाप्रभुजीकी पादुकाजीकुं धरें हैं फिर भी वो आभूषणनमें वापरी जावे है, सामग्रीमें नहीं। सन्मुखभेंट धरवेमें बहोत अनाचार होवे है। या तरहसूँ आयो द्रव्य 'देवद्रव्य' बने हे...वाकुं लेवेवालेकी बुद्धि बिगड़े बिना नहीं रहे है।

(नि.ली.गो.श्रीरणछोड़लालजी महाराज, राजनगर, वचनामृत.४८४-८७)

- (१३) महाराजकुं जो आमदनी वैष्णव आदिनसूँ होवे है वामेंसूँ घरखर्चके रूपमें महा-राज ठाकुरजीकी सेवाको खर्चा निभावे हैं। ठाकुरजीकेलिये चल या अचल सम्पत्ति अलगसूँ निकालके वामेंसूँ ठाकुरजीकी सेवाको खर्च निभायो नहीं जावे है। ठाकुर-जीके वैभवको, नेगभोगको, आभूषण-वस्त्र आदिको खर्च महाराज स्वयं अपनी आमदनीके अनुसार निभावे हैं... ठाकुरजीके सन्मुख भेंट धरी नहीं जा सके... ठाकुरजीकी भेंट देवमन्दिरमें भेजनी पड़े है। महाराज वा भेंटकुं अपने उपयोगमें ला नहीं सके।

(नि.ली.गो.श्रीवागीशलालजी महाराज, अमरेली, श्रीवागीशलालजीके आम-मुखत्यार: "अमरेलीहवेली व्यक्तिगत है या सार्वजनिक" मुद्देपर सन् १९०९-१०में गायकवाडी बड़ौदा राज्यकी कोर्टमें दी गई जुबानी)

- (१४) जैसे अपने पूर्वपुरुष स्वयं अपने धर्मके सत्यस्वरूप तथा शुद्धाद्वैतसिद्धान्त कुं पूर्णतया समझके वैष्णवधर्मको यथार्थ उपदेश लोगनकुं देते हते; और मध्यवर्ती कालमें जो सम्पत्ति आदिके कारणनसूँ हमने बहोत हद् तक छोड़ दिये हैं, या कारणसूँ अधिकांश लोगनमें साधारण सेवा और केवल वित्तजा भक्ति की ही रूढ़िके अनुसार जानकारी बच गयी है।

(पञ्चमगृहाधीश नि.ली.गो.श्रीदेवकीनन्दनाचार्यजी, कामवन, मुंबईके वैष्णवकुं लिखित पत्र: 'आश्रय' अप्रिल ८७ के अंकमें प्रकाशित)

(१५) वकील: यदि कोई भी पुष्टिमार्गीय मन्दिरमें, वैष्णव श्रीठाकुरजीकी सेवा और नेग-भोग केलिये; और श्रीठाकुरजीकी सेवाकुं निभावेकेलिये भेंट आदि दे के वित्तजा सेवा करते हों और वा मन्दिरमें तनुजा सेवा भी करते हों तो वो मन्दिर पुष्टिमार्गीय नहीं होवे है ऐसे आपको कहनो हे ?

पू.पा.महाराजश्री: पुष्टिमार्गीय वैष्णवनेकेलिये स्वतन्त्रतया तनुजा या वित्तजा सेवा करवेकी कोई प्रक्रिया नहीं हे. और ऐसी सेवा की जाती होय तो वाकुं साम्प्रदायिक मन्दिर नहीं कह्यो जा सके.

(नि.ली.गो.श्रीब्रजरत्नलालजी महाराज, सुरत "नडियादकी हवेली वैय-क्तिक हे या सार्वजनिक" विवादमें पुष्टिमार्गके विशेषज्ञ साक्षीके रूपमें दी जुबानी)

(१६) हमारा प्रमुख सिद्धान्त है 'असमर्पित त्याग'. उत्तम उपाय तो यही है कि घरमें जो भी रसोई बने वह प्रभुको भोग धरके बादमें ही महाप्रसाद लिया जाय. ... जहां तक असमर्पितका त्याग नहीं होगा वहां तक बुद्धि अच्छी नहीं हो सकती. सानुभावता कब सिद्ध हो सकती है ? जब हमारी बुद्धि निर्मल हो. ... आज हम हीरे (घरमें बिराजते सेव्य प्रभु) को परख नहीं सकते. सच्चे हीरेको जौहरी ही परख सकता है. स्थिति क्या है कि हम जूठे हीरेको सच्चा मानकर उसीके पीछे (हवेली-मन्दिरोंमें) दौड़ लगा रहे हैं. श्रीमहाप्रभुजीने तो निधिरूप सच्चा हीरा हमको दिया है. भगवान् गीतामें कहते हैं कि "दिव्यं ददामि ते चक्षुः पश्य मे योगमेश्वरम्". भगवान्को पहचाननेकेलिये तो दिव्यता प्राप्त होनी चाहिये. दिव्यता ही आत्मबल है. ... अतः मेरा तो आप लोगोंसे साग्रह अनुरोध है कि आत्मबल प्राप्त करनेकेलिये अपना कुछ दैनिक नियम बनाईये. षोडशग्रन्थके पाठका नियम लीजिये...

(द्वितीयगृहाधीश नि.ली.गो.श्रीगिरिधरलालजी महाराज, इन्दौर-नाथद्वारा, श्रीमद्वल्लभ अने श्रीहरिरायजी जीवनदर्शन, भाग-२, वचनामृत ७, पृष्ठ १२४)

(१७/क) और जब जनरल पब्लिक ट्रस्ट है तब ठाकुरजीकुं गोस्वामीके सम्बन्धसूं पृथक् करके, ठाकुरजीकुं सब सम्पत्ति अर्पण करके, अर्थात् भेंट करके रिलीजिअस

एंडॉमेन्टके रूपमें भये वे ट्रस्ट हैं. ऐसी अवस्थामें इन ट्रस्टसूं जो नेग-भोग चलायो जावे है, वो देवद्रव्यसूं चलायो जा रह्यो है. देवद्रव्यको उपभोग करने-वालो अन्तमें देवलक ही होवे है. श्रीमदाचार्यचरणने प्रभुकी सोनेकी कटोरी गिरवी रखके जब भोग अरोगायो तब आपने वा द्रव्यसूं समर्पित सारोको सारो प्रसाद गायनकुं खवा दियो. ये है साम्प्रदायिक सिद्धान्त. या प्रकारके आदर्शरूप सिद्धान्तको जा (सार्वजनिक मन्दिर-हवेलीकी) प्रथासूं विनाश होवे, आचार्यनकुं देवलक बनायो जाय, वा प्रथाकुं जितनी शीघ्र सम्प्रदायसूं हटा दी जाय, उतनो ही श्रेय यामें गोस्वामिसमाज तथा वैष्णवसमाज को निहित है.

(१७/ख) भगवत्सेवा सम्प्रदायकी आत्मरूप प्रवृत्ति है. आचार सेवाको अंग है, सेवाके अनुकूल आचारको पालन कियो जानो चाहिये. आचार-पालनकुं प्रमुखता देके भगवत्सेवाको त्याग भी उचित नहीं है. भगवत्सेवा जैसे भी बने (अपने घरमें) करो...गुरुघरन्में मत भेजो...यदि हम भगवद्द्रव्यकुं पेटमें डालेंगे तो वो अपराध है. ग्रन्थनके अध्ययनके प्रति हमकुं समाजकुं आकृष्ट करना चाहिये.

(नि.ली.गो.श्रीदीक्षितजी महाराज, मुंबई-किशनगढ़, क-"आचार्योच्छेदक ट्रस्ट प्रथासे पुजारीपनकी स्थापना घोर सिद्धान्तहानि एवं घोर स्वरूपच्युति" लेख 'श्रीवल्लभविज्ञान' अंक ५-६ वर्ष १९६५में प्रकाशित वक्तव्य)

(१८/क) वैष्णवन्के पास जो भी परम पदार्थ है वाको अस्तित्व आजके ही दिनको आभारी है. कालकी भीषणता और परिस्थितिकी विषमता के अत्यन्त विकट युगमें श्रीमत्प्रभुचरणनके दिव्य सिद्धान्तनके ऊपर अटल रहवेपर ही जीवमात्रको ऐहिक और पारलौकिक कल्याण हो पावेगो. अन्याश्रयके त्यागकी भावनापे जगत्के जीव दृढ़ रहें तो वैष्णव-हवेलीनके वैभवके कारण जो वैष्णव घरसेवाकुं भूल चुके हते, संयोगवशात् उन हवेलीनमें श्रीके दर्शन आज बन्द भये हैं यासूं अब वैष्णवन्के घर पुनः भगवत्सेवासूं किलकिलाते हो जायेंगे. ये लाभ सम्प्रदाय और सम्प्रदायीन् केलिये मामूली नहीं रहेगो. ईश्वरेच्छा अनाकलनीय होवे है. मोकुं तो श्रद्धा है के या कठिन परीक्षामें हम सभीन्को श्रेय ही सिद्ध होवेवालो है.

(ख) मेरे अनुयायीन्कुं दो प्रकारकी दीक्षा दउं हूं. प्रथम कंठी बांधनी तथा दूसरी ब्रह्म-सम्बन्धदीक्षा. कंठी-बांधनी साधारण वैष्णवन्कुं ही दी जावे हे तथा ब्रह्मसम्बन्ध विशेषरूपसूं उन अनुयायीन्कुं, जो सेवामें विशेषरूपसूं आगे बढ़नो चाहे हैं. पहली



दीक्षाकुं 'शरण-दीक्षा' कहें हैं तथा दूसरी दीक्षाकुं 'आत्मनिवेदन' कहें हैं. शरण-दीक्षासू वैष्णव सिर्फ नामस्मरण करवेको ही अधिकारी बने है तो सेवावाले वैष्णवकुं ब्रह्मसम्बन्धदीक्षा लेवेके बाद ही अधिकार मिले हे. ब्रह्मसम्बन्ध लेवे वालो वैष्णव अपने घरमें ही सेवाको अधिकारी होवे हे... हम स्वरूपकी सेवा नन्दालयकी भावनासू करें हैं. यालिये हम सातोंके सात पुत्रनूके घर 'घर' ही कहलावे हैं ओर हमारे घरकी सृष्टि 'तीसरे-घरकी-सृष्टि' कहलावे है.

- (ग) श्रीआचार्यचरणके सिद्धान्तोंमें भगवत्सम्बन्ध और भगवत्सेवा को ही प्रधानता दी गयी थी. बादमें, परिलक्षित होता है कि, उसमें भी कुछ अन्तर आ गया. ... श्रीआचार्यचरणके और श्रीप्रभुचरणके सेवक, हम देख सकते हैं कि, सभी प्रकारके हैं. ऐसा नहीं है कि अमुक विशिष्ट व्यक्ति ही भगवत्सेवाकेलिये योग्य होता है और अमुक परिस्थितिमें ही भगवत्सेवा हो सकती हो. ऐसा कोई भी उल्लेख नहीं मिलता है. अनेक प्रकारके जीव भगवत्सेवा करते थे. उनमें स्मशानवासी, वेश्या आदिसे लेकर अच्छे विद्वान् ब्राह्मण भी थे. आजके समयमें, मुझे प्रतीत होता है कि, हम उन चरित्रोंको भूल कर पीछेसे मुख्य बन गये ऐसे केवल भावात्मक रूपको ले कर बैठ गये हैं कि जो आज भी वैष्णवोंमें प्रचलित है. ...में मानता हूं कि चरित्रोंका विचार करनेमें सिद्धान्तोंकी आवश्यकता होती है.

(तृतीयगृहाधीश नि.ली.गो.श्रीव्रजभूषणलालजी महाराज, कांकरोली, क : श्रीम-त्प्रभुचरण प्राकट्योत्सव=ता.२४-१२-४८के दिन मुंबईके पुष्टिमार्गीय वैष्णवन्की सभामें अध्यक्षीय प्रवचन. ख : बयान:मूर्तिबा कार्या. सहा. कमि. देवस्थानविभाग खंड उदयपुर एवं कोटा बजरिये कमिशन मु.कांकरोली.फाईल संख्या.१-४-६४. श्रीद्वारकाधीशमन्दिर दिनांक ७।११।६५ (ग) श्रीमद्वल्लभ अने श्रीहरिरायजी जीवनदर्शन, भाग-२, वचनामृत २०मुं, पृष्ठ १४६,१४९).

- (१९) आज मोकुं अपने हृदयके उद्गार कहवे दो, मेरो हृदय जल रह्यो हे, मन्दिरन्में मात्र द्रव्यसंग्रहकी प्रवृत्ति बच गई हे; ओर वोही अनर्थनकी जड़ है. ऐसे मन्दिरनूके अस्तित्वसू कोई लाभ नहीं है. हमारो सम्प्रदाय सामुहिक नहीं वैयक्तिक है. सार्व-कालिक तथा सार्वदेशिक अवश्य है परन्तु सार्वजनिक नहीं. "करत कृपा निज दैवी जीवनपर" या उक्तिमें 'निज' शब्दको प्रयोग कियो गयो है. दैवीजीव कहीं भी हो सके हैं परन्तु सार्वजनिक रूपसू नहीं. आज हम 'पुष्टि'को नाम लेवेके भी अधिकारी नहीं हैं! ... आजको हमारो जीवन चार्वाक-जीवन हो रह्यो हे. क्या

हम, आज जा प्रकारको सम्प्रदाय हे, वाकुं जिवानो चाहें हैं ? यदि सच्चे सम्प्रदायकुं चाहो हो तो स्वरूपसेवा घर-घरमें पधराओ एवं नामसेवापे भार रखो... भक्तिकी प्राप्ति स्वगृहमें सेवा करवेसू ही होयगी. आजके इन मन्दिरन्सू कोई लाभ नहीं है, क्योंकि इनमें द्रव्यसंग्रहकी प्रधानता आ गयी है; ओर जहां द्रव्य इकठ्ठो होय है वहीं अनर्थ हो जावे है. आज सम्प्रदायको विकृत स्वरूप याके कारण ही है.

(नि.ली.गो.श्रीकृष्णजीवनजी महाराज, मुंबई-मद्रास, 'वल्लभविज्ञान' अंक ५-६ वर्ष १९६५)

- (२०/क)जैसे स्वरूपसेवा स्वार्थबुद्धिवश और लौकिक कार्य समझके नहीं करवेकी श्रीमहाप्रभुजीकी आज्ञा है, वैसे ही नामसेवा भी वृत्त्यर्थ नहीं करनी चाहिये, ऐसी आज्ञा श्रीमहाप्रभुजी निबन्धमें करें हैं... वृत्त्यर्थ सेवा करवेसू प्रत्यवाय(दोष) लगे है. जैसे गंगा-जमुना जलको उपयोग गुदाप्रक्षालनार्थ नहीं कियो जा सके है, वैसे ही सेवाको उपयोग भी वृत्त्यर्थ नहीं करनो चाहिये.

- (ख) तन और वित्त प्रभुकेलिये वापर्यो जाय तो मन भी प्रभुमें अवश्य लगे ही है. अतएव श्रीवल्लभने उपदेश कियो है के "तत्सिद्धयै तनुवित्तजा". मानसी जो परा है वो सिद्ध करनी होय तो तनुवित्तजा सेवा आवश्यक है. तन और वित्त कहीं एकत्र लगायो जाय तो चित्त भी वहां दिन-रात लग्यो रह सके है. दलालीको व्यवसाय करवेवालेके व्यवसायमें केवल तनसू श्रम कियो जावे है परन्तु वामें वित्त स्वयंको लगायो नहीं जावे है. अतएव बजारके भावन्की घट-बढ़में दलालकुं तनिक भी मानसिक चिन्ता होवे नहीं है... कोई बच्चाको पिता केवल ट्युशन फी देके समझ ले है के बच्चा परीक्षामें पास हो ही जायेगो. इन तीनोंकुं फलप्राप्ति होवे नहीं है क्योंकि तनुजा-वित्तजा दोनों नहीं लगी. अब तनुवित्त दोनों लगावे-वालेके चित्तप्रवण होवेको उदाहरण देखें: एक दुकनदार दुकान और माल की खरीदीमें पूंजी लगाके व्यापार शुरू करे, सुबहसू रात तक वहां उपस्थित रहेके जब तन भी व्यापारमें लगावे है तो या कारणसू दिनरात वाकुं व्यापारके ही विचार आते रहे हैं: अच्छी तरह व्यापार कैसे करूं कैसे व्यापार बढ़े... अतः पुष्टिमार्गमें प्रभुमें आसक्ति सिद्ध होवेकेलिये मनोवैज्ञानिक प्रक्रिया समझायी गयी है कि भावपूर्वक

भक्तकुं तनुवित्तद्वारा सेवा करनी चाहिये. (नि.ली.गो.श्रीगोविन्दरायजी महाराज, पोरबन्दर, क-‘सुधाधारा’ पृ.११४. ख-‘सुधाबिन्दु’ पृ.७३)

(२१) “अति धन्यवादार्ह है कि आपने इतनी मेहनत करके सम्प्रदायके सिद्धान्तनुकूल कोर्टमें समझाये(द्रष्टव्य २१/ख :संयुक्तघोषणापत्र: सुप्रिमकोर्ट) “हमारो यामें पूरो सहयोग रहेगो, तन-मन-धनसे...हमारे सभी चि.बालक या कार्यमें सहयोग करवेकुं तैयार हैं”.

(नि.ली.गो.श्रीब्रजभूषणलालजी महाराज, जामनगर, गो.श्याम मनोहरजी(पार्ल-किशनगढ)कुं भेजे दि.२६-१०-८६ और ७-११-८६ के पत्रनमें)

(२२/क) ट्रस्ट हवेली-मन्दिर यानि पुष्टिभावोंकी मौत:

भगवान्-स्वधर्म पूजीसे बंधकर नहीं चलते; वे श्रद्धा और प्रेमपरवश होकर चलते हैं. आज जो (मन्दिरों-हवेलियोंके) ट्रस्टोंकी या न्यासोंकी प्रणाली चल रही है वह पूंजीवादकी एक अभिनव दास्तां है जिसमें भगवान्, गाय, गुरु और धर्मानुयायियों पर एकछत्र साम्राज्य करनेकी लालच समायी हुई है. इस तरहसे आदर्शका जामा कहने हुए इस धनलिप्सा और धनिकों की दास्तांमें वह प्रेम नहीं है जो एक अकिंचन भक्तके “रहिये मेरे ही महल अनंत न जैये...” इस आत्मीयता भरे मीठे बैनोंमें झलकती है. यह प्रेमभरा अननुय है. और आजका ट्रस्टी और सत्ता भगवान्को पूजी या सत्ता के जोरपर यह कहते हैं कि “इस स्थानसे जरासा भी नहीं हिलना. ध्यान रखना, मैं तुम्हारा व्यवस्थापक, ट्रस्टी हूं. चाहो या न चाहो, तुमको मुझपर भरोसा करना ही होगा, समझे!” लोग समझते हैं कि यह धर्मरक्षाका ही एक सर्वश्रेष्ठ रूप है, किन्तु ...इसमें भी प्राणोंकी उतनीही असुरक्षा है जो मौतसे कम नहीं... वल्लभाचार्यने ऐसे जकड़े हुवे ईश्वरको दामोदर माननेसे भी इंकार कर दिया.

ठाकुरजीको ट्रस्टमें पधरानेवालोंने ठाकुरजीको बेच दिया है:

..अच्छी तरह सोचो कि ऐसी कौन माता होगी जो अपने लड़केको धनकी लालचमें बेच दे; या कोई प्रेमी कभी भी प्रत्यक्ष तो क्या सपनेमें भी ऐसा करना तो दूर रहा, सोच या देख भी नहीं सकता. इस विषयमें एक कहानी याद आती है. ...एक बार एक रुपये-पैसेवाली बांझ औरत (आधुनिक दर्शनीया वैष्णव और

ट्रस्टी)ने एक गरीब(गोस्वामी गुरु)का बच्चा(ठाकुरजी) खिलानेकेलिये लिया. कुछ दिनों बाद बच्चेकी मांने जो गरीब थी बच्चा मांगा तो अमीर औरतने कहा कि ये तो मेरा ही बच्चा है, तेरा नहीं है. जो तुझसे हो सके वह करले. बैचारी गरीब मां...न्यायकी मांग करने लगी...मगर सभी(वैष्णव, आम जनता, सरकार) लोग उस गरीबके खिलाफ गवाही देने चले आये. न्यायधीश चतुर था. ...न्यायधीश बोला कि ...इस(बच्चे)के दो देवेदार हैं इसलिये इसके दो टुकड़े करके दोनोंको बराबर दे दिये जाय. अमीर महिला(ट्रस्टी)ने यह बात मान ली, परन्तु गरीब मांने रोते हुए कहा “नहीं हुजुर, यह बच्चा मेरा नहीं है; यह इसीका ही है, इसे मारीये मत”. ...यह त्याग एक सच्ची मां दे सकती है. यह तो बनावटी थोपी हुई व्यवस्था है.

इस तरह धनने ईमान खरीदा, भगवान् खरीदा और उस उन्मुक्त बालककी गुंजती किलकारियां हमें-हमें-हमें केलिये चुप हो गई. लोगोंने कहा कि अब भगवान् बोलते नहीं, हंसते नहीं, खेलते नहीं हैं. किन्तु यह आशा उससे की जा सकती है जो जीवित हो, किसीके प्यारमें बंधा हो. फिर उस खूबसूरत बच्चेकी नुमाईश और प्रदर्शन करने लगा, जैसे बेबी मिल्कके डिब्बेका चित्र या मोडेलका चित्र होता है.

ट्रस्टीओं द्वारा की जाती सेवा पूतनाके प्रेमके समान है:

रोज यह सोचा जाने लगा कि इससे क्या आमद हुई, कितनी बिक्री हुई. और सभी व्यवस्थापक इसकी निगरानी करने लगे. जब कोई आता देखने तो उसे दुलार किया जाता. लोग समझते हैं कि यह प्यार है, भक्ति है. मगर था तो यह व्यवसाय ही, जिसका रूप पूतनाके प्रेमकी भांति सच्चाईको छिपा गया और भोली यशोदाने लाल उसे खिलाने दे दिया.

मन्दिर-हवेलियां दुकान बन चुके हैं:

कितनी बिक्री हुई इसका हिसाब रखा जाने लगा. कितना खाया और कितना कमाया इसकी नाप-तोल होने लगी. बिकने लगा धर्म और धर्मस्वरूप वह बालक भगवान् जो प्यारसे भक्तोंकेलिये भोला बन गया था. लोगोंने उससे फायदा उठाया और कह दिया यह सार्वजनिक ईश्वर है. उस सर्वशक्तिमान्को स्वार्थका साधन और जगन्नियन्तापर धननियन्ता शासन करने लगे. हालत यह हुई कि कौन उसको खिलाये-पिलाये? वह तो सार्वजनिक था!



**मन्दिर-हवेलियोंके ठाकुरजी जड बन चुके हैं:**

द्वारकाधीशको भी यह छूट थी कि वह विदुरके घर साग खा सकता था किन्तु यह तो नितान्त निष्क्रिय बन गया, केवल दिखावा मात्र !

...क्या यह सिद्धान्त किसी प्रियतमकेलिये प्रियतमा या माता को मान्य होगा ? किन्तु यह आज मान्य है और मान्य करना होगा. केवल पैसेकेलिये अपना दिल नहीं, दुनियाका दिल बहेलानेको, वारांगनाकी भांति, जिसमें हृदय नामकी कोई वस्तु रह नहीं हो सकती और है तो वह मानी नहीं जाती. सभीका अधिकार है उसपर, जैसे वह सम्पत्ति हो, जो चाहें खरीदें, जो चाहें प्रयोगमें लायें, जैसा चाहें वैसा करें ! उसको करना ही होगा. कैसी अनोखी है यह भक्ति और प्रेम की परि-भाषा ! फिर भी स्वतन्त्रताका घोष किया जाता है ! क्या यह ही वह भक्ति है जिसे श्रीवल्लभ “माहात्म्यज्ञानपूर्वक सुदृढ सर्वतोऽधिक स्नेह” कहते हैं ? आज इस भक्तिका माहात्म्य ये ही है कि किस भगवान्के यहां कितनी आमद होती है !

**ट्रस्ट मन्दिर पुष्टिप्रभुके लिये जेलखाना :**

...अब कोई प्यारसे यह नहीं कह सकता कि मेरा बालक देरसे सोया है, जल्दी मत जगाना. सूरदासका पद भगवान्को जगानेकेलिये दुलार नहीं रहा, न कलेउके पदमें ममताका अनुनय है; यह तो कम्पल्सरी ब्रेकफास्ट है जिसे समय पर कैदीकी तरह ईश्वरको करना पड़ता है. मानो एक जेलखानेमें उठने या खाने की घंटी बजी हो !

ठाकुरजी बिक रहे हैं; मनोरथी-दर्शनार्थी भक्त नहीं ग्राहक हैं:

...श्रीवल्लभाचार्यने जीवनमें अपने कलेजेके टुकड़े अपने आराध्यको कभी दूर नहीं होने दिया. आज वो बिक रहा है धनिकोंके हाथों और जकड़ा है सरकारी शिकंजेमें, पब्लिक पॉलिसीके अंदर. और अब उसे म्युझियमकी शोभा बनानेका समय निकट आ रहा है.

**धर्म और भगवान् की दशा किसी कोल्गर्ल्से भी बदतर है :**

बेचारे धर्म और भगवान् की दशा किसी कोल्गर्ल्से भी बदतर है. ...भगवान्की सुंदर विनिन्दितमुक्ता-दंतपंक्ति बगला भगतोंको देखकर खिल जाती है. सदानन्द निरानन्द होकर इन ईमान खरीदनेवालोंके हाथों खुल्लेआम बेचा जा रहा है.

...सबको सहारा देनेवाला स्वयं बेसहारा होकर बैठा है अपने धनिक ग्राहकोंकी प्रतीक्षामें !

**हवेली-मन्दिरमें देवद्रव्यका प्रसाद खाना मतलब नरककी टिकिट कटवाना :**

धर्मशास्त्रमें जिस बुद्धिमान् ब्राह्मणको देवलकवृत्तिसे अधम माना गया है ... आज उस देवलकवृत्तिका धन चटकारे ले लेकर वैष्णवसमाज खा रहा है. नाथद्वारेमें क्या चीज स्वादिष्ट है...ये ही विवेचन करता है...किन्तु मेरा कर्तव्य क्या है यह कभी नहीं सोचता.

श्रीनाथजीमें धनिकोंका साम्राज्य है:

...नाथद्वारामें आजकल पैसा अधिक आ रहा है, क्योंकि वहां इन धनिकोंका साम्राज्य है. इनके दलाल श्रीनाथजीकी महिमा बढ़ाते हैं. ...गरीबोंकेलिये ठहरने-वाला भगवान् अब धनिकोंकेलिये ठहरता है.

**श्रीवल्लभके आदर्शोंके स्मशानजैसों मन्दिर-हवेलियां :**

भगवन्नाम भागवतसे अस्पतालोंकेलिये करोड़ोंकी रकम जमा होती है, और जाम-नगरमें आदर्श स्मशान भी है, किन्तु यहां तो स्मशानसे भी आदर्श गायब होता जा रहा है ! शायद आदर्शका स्मशान है यह ट्रस्ट और सरकारी देवालय.

**मन्दिरका प्रसाद खाया नहीं जा सकता है :**

...वल्लभमतमें यह सिद्धान्ततः गलत है और ऐसे देवस्थानोंका चढ़ावेका प्रसाद भी नहीं खाया जा सकता. क्योंकि वहां देवलकवृत्ति ही प्रधान है.

**दर्शन-मन्दिर धर्मप्रचारका माध्यम नहीं हो सकते :**

जहां तक भगवत्स्वरूप या मूर्तिका प्रश्न है, धर्मप्रचार उनसे सम्बन्धित नहीं है. और न इसे उचित कहा जा सकता है. क्योंकि भगवानने धर्मकी व्यवस्थाकेलिये वेदव्यासादि अनेक ज्ञानावतार और अंशावतार धारण करके ही धर्मरक्षा की है. आजकी (सार्वजनिक हवेली-मन्दिरकी) व्यवस्था आचार्योचित और धार्मिक या भारतीय ही नहीं है तब वल्लभाचार्य सम्मत होनेका तो प्रश्न ही नहीं उठता. ...हमारा इस विषयमें सुझाव है कि एक अलग व्यवस्था...करनी चाहिये जिससे वल्लभसिद्धान्तोंकी रक्षा हो सके. यदि ऐसी व्यवस्था नहीं की जाती तो देवद्रव्य होता है, जिसका सेवन करनेसे आचार्य स्पष्ट कहते हैं कि नरकपात होगा.

नकली बैठकें:

बैठकोंकी भावांगा तो अब घरबैठे ही मनुष्यको पवित्र करने अपनी उताल तरंगोंसे सारे खर-बारको ही सराबोर करने लगी है! ...८४ बैठकोंसे काम नहीं चला तो अब महाप्रभु श्रीवल्लभको मुसलमानोंके खेतोंमें अपनी झारी और अन्य चिह्न प्रकट करनेको विवश होना पड़ रहा है!

(“हमारी धार्मिक स्थितिका वर्तमान स्वरूप एवं भविष्यकी व्यवस्थाहेतु प्रति-वेदन” दिनांक: २५.१२.८१)

(ख) श्रीवल्लभाचार्यने सेवाको खरीदनेकी बात नहीं कही है कि खरीद आओ रुपये देकर. नहीं. ‘तनुवित्तजा’ पदका अर्थ ही यह है कि वह समस्त पद है. जहां तन लगे वहीं धन लगे तब ही सेवा हुई. परन्तु धन लगे और तन न लगे तो सेवा हुई नहीं कहलाती है.(प्रथमेश वाक्सुधा-१, पृष्ठ ५९)

(ग) ...“सेवाऽपि कायिकी कार्या” यह नहीं कि पैसे दे दिये. पैसे देकर घरमें विवा-हिता पत्नीको नहीं लाया जाता है, वेश्याको लाया जाता है. वेश्यासे घर नहीं बसता है यह स्पष्ट बात है. अतः साफ बात है कि भगवत्सेवा और वरण में पति-पत्नीका दृष्टान्त देते हैं कि जिनमें आत्मीय सम्बन्ध है.(प्रथमेश वाक्सुधा-१, पृष्ठ ७४)

(घ) भेंट भी आचार्यके सन्मुख ही होती है. प्रभुके सन्मुख भेंट नहीं होती है. देवलक-वृत्तिसे बचनेकी विधि और वैदिक व्यवस्था को संभालकर रखना चाहिये अन्यथा बुद्धि बिगड़ेगी. ऐसा करनेसे पतन होता है, और हुवा है. (वहीं पृष्ठ १७१)

वस्त्र-अलंकारोंमें मन अधिक जाता हो तो ऐसा साहित्य रखनेकी आवश्यकता नहीं है. ऐसा करनेसे लौकिक बढ़ता है और धर्मभावना नष्ट होती है. ...अतः वैभव बढ़ा-नेकी श्रीगुसांईजीने ना कही थी. और श्रीमहाप्रभुजीने नावको डुबोकर पुरुषोत्तमको ही घरमें पधराया था. (वहीं पृ. १८०)

(२२/ड)धर्मकी परम्परा प्रदर्शनपर आधारित नहीं है पर एक यथार्थ जीवनका उज्ज्वल पक्ष है... कुनवारा और अन्य मनोरथों ...का रूप आगे चलकर महाप्रभु श्रीवल्लभकी आचार-परम्परा और सम्प्रदायकी मर्यादा को आहत करनेवाला होगा जिसकी आज कल्पना भी की नहीं जा सकती है.(वहीं पृ. १९७)

(प्रथमेश नि.ली.गो.श्रीरणछोडलालजी महाराज, कोटा-जतिपुरा-मुंबई)

(२३/क) प्रश्न: ‘देवद्रव्य’ कायकुं कहे हैं? ‘देवद्रव्य’को मतलब, देवको द्रव्य. ऐसे द्रव्य या पदार्थ जो देवकुं ही उद्देश्य बनाके अर्पण किये गये होवे वाकुं ‘देव-द्रव्य’ कहे हैं. याही प्रकार गुरुकुं उद्देश्य बनाके अर्पण किये गये द्रव्यकुं ‘गुरुद्रव्य’ कह्यो जाय है. ... मन्दिरन्में ठाकुरजीके सन्मुखमें भेंट धरे जाते द्रव्यकुं और ट्रस्टकी ऑफिसमें आते द्रव्यकुं तो स्पष्ट शब्दन्में ‘देवद्रव्य’ कह्यो जा सके है; और वा द्रव्यसूं सिद्ध होती सामग्रीमें भगवत्प्रसादी होवेके बाद महाप्रसादपनो तो आवे है परन्तु वाके साथ वामें देवद्रव्यपनो भी रहे ही है. याही कारण वैष्णवन्कुं ऐसे महाप्रसादकुं देवद्रव्य समझके ही व्यवहार करना चाहिये. ऐसे महाप्रसादकुं लेवेमें देवद्रव्यको बाध तो रहे ही है.

(२३/ख) मन्दिरके स्थलके फेरबदलके बारेमें श्री गो.पू.१०८ श्रीबालकृष्णलालजीने कह्यो कि पुष्टिमार्गमें सार्वजनिक मन्दिरकी परम्परा नहीं है. यामें व्यक्तिगत स्वरूप-प-मनिजी स्वरूप की ही बात है; और याही कारण पुष्टिमार्गमें सेवाप्रकार देवा-लयके प्रकार जैसो नहीं है. मन्दिरको निर्माण भी घर जैसो होवे है. कहीं भी ध्वजा-शिखर नहीं होवे है. वैष्णव भी घरमें ही सेवा करे है तथा वाकुं ‘मन्दिर’ ही कहे है...

(नि.ली.गो.श्रीबालकृष्णलालजी महोदय, सुरत, क-‘वैष्णववाणी’ अंक ३, वर्ष मार्च १९८३. (ख) ‘गुजरात समाचार’ अंक २५-५-९३में प्रकाशित)

(२४) पुष्टिमार्गकी आज उपेक्षा होती जा रही है. उसकी परम्परा ही अब टूटती जा रही है. इसके मूलमें यदि कुछ है तो वह है आजकी साधन-सम्पत्ति. वही हमारे संस्कार बिगाड़ रही है. अभी भी जिस घरमें अलौकिक (प्रभु)सेवा होगी वहां पुष्टिमार्ग जरूर निभेगा. (जुलाई, २००७ पृ. ६) श्रीमदाचार्यचरणके मतानुसार गृह-सेवा और अपने माथे बिराजते ठाकुरजीका अति स्नेहसे जतन करना ही सच्चे संस्कारका मूल है. ...श्रीगुसांईजीके समयमें छप्पनभोग जैसे मनोरथोंकी शुरुआत करनेके समय(उनमें) केवल लौकिकता ही बढ़ेगी ऐसी स्पष्ट सूचना दी गयी थी. ...आजकल...मंदिरोंका उपयोग यश-कीर्ति प्राप्त करनेकेलिये होने लगा है. मंदिरोंमें प्राधान्य मनोरथीका होने लगा है. श्री(ठाकुरजी), गुरु तथा सेवाभावना का उपहास होने लगा है. जबसे मार्गीय सिद्धान्तोंका उपहास होने लगा है तबसे



मंदिरकी उसके संचालकोंकी वृत्ति ही पलट गई है. आडंबर और यश को पुष्ट करनेकेलिये ...दर-दर भटकनेकी स्थिति पैदा हो गयी है. ...इन सबका सच्चा उपाय इस कलिकालमें अपने सन्तानोंको जरूरी संस्कार अपने घरसेही दिये जायें येही है.

...मंदिरोंका सम्पूर्ण व्यापारीकरण होने लगा है. ...सम्पत्ति...प्राप्त करनेकी लालच बढ़नेसे प्रभु(स्वरूप-सेवा)को भी हम व्यापार स्वरूपमें परिवर्तित करने लगे हैं.

(जुलाई-२००७ पृ.६)

ठाकुरजीकी सेवा चोरकी तरह करनी चाहिये. ...सेव्यस्वरूपका मैं सेवक हूं उसका ढिंढोरा पीटना या उसका प्रदर्शन करना वह भी जीवके दैन्यमें विक्षेप उत्पन्न कर सकता है. ...अपने घरमें बिराजते ठाकुरजीकी सेवामें भी इतनी गुप्तता जरूरी है. “प्रीत हियेमें राखीये प्रकट किये रस जाय” की रीतिसे तुम्हारे प्राणप्रेष्ठ तुमको जिस रसकी प्राप्ति कराते हैं उसे कभी भी प्रकट नहीं किया जा सकता है.

(सप्टेम्बर २००४ पृ.७)

आज तो श्रीनाथजी-नाथद्वारा, चंदबावा-कामवन और अन्य ठाकुरजीके दर्शन करते ही अपने माथे बिराजते ठाकुरजी भुला जाते हैं. पुष्टिमार्गमें तो ‘श्रीजी’का अर्थ ही अपने माथे बिराजते ठाकुरजी होता है. लक्ष्मण बालाजीमें भी ‘तिरुपति’ शब्दका प्रयोग होता है जिसमें ‘तिरु’का अर्थ श्री और ‘पति’का अर्थ नाथ (यानि श्रीनाथ) ही होता है. अर्थात् अपने घरमें बिराजते ठाकुरजीमें ही अपने सर्वस्वका दर्शन होना चाहिये. उनको अरोगाया मतलब समस्त जगतको प्रसाद लिवा दिया ऐसा भाव सिद्ध होना चाहिये. यहां तो उससे उलटी गंगा बह रही है. अपने सेव्य ठाकुरजीमें सभी निधिस्वरूपोंके दर्शन होनेके बदले अब तो सबमें अरे, वहां तक कि जीवामात्रमें अपन अपने ठाकुरजीका दर्शन करनेका विचार कर रहे हैं! और फिर बुद्धिकी चतुराई भी वापर रहे हैं कि सभीमें ठाकुरजीका अंश है इसलिये घरमें प्रभुकी सेवा करें या अन्योकी सेवा करें एक ही बात है!! अतः अन्यसेवामेंसे सन्तोष लेना शुरु किया. इससे शरीर, पैसा, कीर्ति सबकी रक्षा हो और ऊपसे परम भगवदीय कहलाने लगें!!! (सप्टेम्बर, २००७ पृ.७)

(पंचमगृहाधीश नि.ली.गो.श्रीगिरिधरलालजी महाराज, कामवन-विद्यानगर, वैष्णवता-‘सांचे बोल तिहारे’, प्रकाशक:पं.पी.गो.श्रीवल्लभलालजी महाराज)

(२५/क) हम श्रीवल्लभाचार्यजीकी आज्ञाको पालन कहां कर रहे हैं? अपने यहां गृह-सेवा कहां (रह गयी) है? केवल मन्दिरनूमें दर्शनसू क्या लाभ है? श्रीमहाप्रभु-जीकी आज्ञा है “कृष्णसेवा सदा कार्या”. यदि श्रीमहाप्रभुजी मन्दिरकुं मुख्य मानते तो अपनी तीन परिक्रमानूमें अनेक मन्दिर स्थापित कर देते. श्रीगुसांईजीने श्रीगिरिधरजीकुं सातस्वरूपके मनोरथ करते समय या प्रकारकी चेतावनी दी थी. मन्दिरस्थापन करते समय उनकुं डर हतो के घरमेंसू ठाकुरजी मन्दिरमें पधार जायेंगे. मेरे पिताजीने कल (उपर्युद्धत वचनमें) जो कह्यो वो अक्षरशः सत्य है. तुम अपने घरनूमें ठाकुरजीकुं पधराओ और सेवा करो.

(२५/ख) पुष्टिमार्गीय प्रणालिकाके अनुसार ट्रस्ट होना उचित नहीं है. श्रीआचार्यचरणने प्रत्येक ब्रह्मसम्बन्धी जीवकुं आज्ञा दी है “गृहे स्थित्वा स्वधर्मतः” (भक्तिवर्धिनी) अर्थात् गृहमें रहेके स्वधर्माचरण करना चाहिये. गोस्वामी बालक भी आचार्य होवेके बावजूद वैष्णव भी हैं. अतः आचार्यश्रीकी उपरोक्त आज्ञाकुं पालनो उनको भी कर्तव्य है... अतः मेरो तो माननो यही है के आचार्यचरणके सिद्धान्तके अनु-सार वैष्णवनकुं स्वयंके घरमें श्रीठाकुरजीकी सेवा करनी चाहिये और धर्मग्रन्थनको पठन-पाठन करना चाहिये. नहीं के मन्दिरनूमें जाके...ट्रस्ट तो पुष्टिमार्गीय प्रणालि-कासू संगत होवेवाली बात नहीं है प्रत्युत अपनी प्रणालीको भंग करवेवाली बात है.

(नि.ली.गो.श्रीव्रजाधीशजी महाराज, दहिसर-मुबई, क-‘वल्लभविज्ञान’.

अंक ५-६ वर्ष १९६५, ख-‘नवप्रकाश’ अंक ८ वर्ष ८)

(२६) क्योंकि श्रीनाथजी स्वयं वाके भोक्ता हैं किन्तु वैष्णव-वृन्द तथा सेवकगण भी वा महाप्रसाद लेवे तकके अधिकारी नहीं हैं. यह आचार्यचरणके इतिहाससू प्रत्यक्ष प्रमाणभूत है. वाके महाप्रसाद लेवेको केवल गायकुं ही अधिकार है. अन्यथा वा देवद्रव्यके उपभोग करवेसू निश्चय ही अधःपतन है... सब प्रकारके दान-चढ़ावा व वसूल वसूली करवेको उल्लेख कियो गयो है, वो भी सम्प्रदायके सिद्धान्तसू नितान्त विरुद्ध है. अपने सम्प्रदायकी प्रणालीके अनुसार जो अपने सम्प्रदायके

सेवक हैं, उनकोही द्रव्य गुरु-शिष्यके सम्बन्धसू लेके सेवामें उपयोग कराया जा सके है। सम्प्रदायमें सब प्रकारके दान-चढ़ावान्को उपयोग सेवामें नहीं कियो जाय है; ओर कदाचित् कहीं कियो जातो होय तो वो सम्प्रदायके नियमनसू विरुद्ध होवेके कारण बन्द कर देनो चाहिये।

(सप्तमगृहाधीश पू.पा.गो.श्रीघनश्यामलालजी, कामवन, “श्रीनाथद्वारा ठिकानेके प्रबन्धकी दिल्ली-योजनाकी आलोचना, ता.१-२-५६”)

(२७/क) ...ब्रह्मसम्बन्ध लेके सेवा करवेसू प्रत्येक इन्द्रियनको भगवान्में विनियोग होवे है... मन्दिर-गुरुघर केवल उपदेशग्रहण करवेकेलिये हैं। सेवा अपनकुं अपने घरन्में करनी है। (‘वल्लभविज्ञान’ अंक ५-६ वर्ष १९६५)

(ख) आज बहुत घरोंमें सेवा होती है, पर क्या हम विश्वास पूर्वक कह सकते हैं कि यह सेवा वास्तविक सेवा है? क्या आजकी सेवा “चेतस्तत्प्रवणं सेवा” (चित्तका प्रभुमें प्रवण हो जाना वह सेवा है) का अक्षरशः सार्थक स्वरूप है?

वस्तुतः हम खुद वल्लभवंशज गोस्वामी भी यह दावा नहीं ही कर सकते हैं कि आज हम वास्तविक सेवा कर रहे हैं। यह कहनेमें मुझको लेश मात्र भी संकोच नहीं हो रहा है, क्योंकि मैं दम्भका संरक्षण करना नहीं चाहता हूं। अतः स्पष्ट है कि यदि हम गोस्वामीओंमें सेवाकी और श्रीमहाप्रभुजीद्वारा उपदिष्ट सिद्धान्तोंके पूर्ण परिपालनकी क्षमता होगी तो ही हमारे अनुयायी स्वयं सेवा और सिद्धान्त के परिपालनमें सक्षम हो पायेंगे, अन्यथा नहीं। क्योंकि हम गोस्वामी और वैष्णव एक ही तत्त्वके दो प्रकार हैं। वल्लभकुल बिन्दुसृष्टि है तो वैष्णव नादसृष्टि है। इस स्थितिमें श्रीमहाप्रभुजी और श्रीगुसांईजी प्रभुचरण द्वारा की गयी आज्ञा वल्लभकुल और वैष्णव दोनोंकेलिये परिपालनीय है।

(पू.पा.गो.श्रीमथुरेश्वरजी महाराज, बडौदा-सुरत, पुष्टिबोध भाग-१, पृ.२३, वि.सं.२०३४)

(२८) प्रश्न : आज चल रहे जो डिस्प्युट हैं वामें कितनेक सिद्धान्त चर्चित हो रहे हैं जैसे कि नये मन्दिर नहीं खोलने, ट्रस्ट मन्दिर नहीं बनाने, ठाकुरजीके नामपे द्रव्य नहीं लेनो, ठाकुरजीके दर्शन नहीं कराने, तथा बिना समझे-सोचे कोईकु ब्रह्मसम्बन्ध नहीं देनो। इन सब विषयमें आपको अभिमत क्या है?

उत्तर : देखो मन्दिरकी जहां तक स्थिति है तो ये बात सत्य है के पुष्टिमार्गीय प्रकारसुं मन्दिर तो मात्र एक ही है; ओर सब घरकी स्थिति हती। ...आज मन्दिर जितने हैं अथवा जिन स्थाननकुं अपन मन्दिर समझे हैं वो स्थान...वाकु अपन मर्यादापुष्टि मन्दिर कह सके हैं, पुष्टिमन्दिर नहीं। पुष्टिको प्रकार तो मात्र गृहसेवामें ही है।

(‘आचार्यश्रीवल्लभ’, ऑगस्ट १९९४, अंक ५, पुष्टिमार्ग-वर्तमान प्रश्न-उत्तर ४, पृ.७)

(ख) आजसे डेढ़सो वर्ष पूर्व, श्रीमहाप्रभुजीके समयसे तब तक, पुष्टिमार्गमें कोई भगवन्मन्दिर खोलनेकी प्रणाली नहीं थी। प्रत्येक वैष्णवके घर-घर भगवत्सेवा हो उसका आग्रह रखा जाता था। वैष्णव अपने घरमें श्रीठाकुरजीके स्वरूपको सेव्य कराकर पधराकर गुरुघरकी प्ररालिका अनुसार सेवा करते थे। (ब्रज मोंहे बिसरत नाहीं, पृ.१४०-१४१)

(ग) खेतमें भरे हुवे जलको पी नहीं सकते। ...वो अनाज तो पैदा कर सकता है। वो अपने पेट भरनेका साधन मात्र करता है। वो किसी दूसरेके ओर उपकारका नहीं होता है। ...अपना पेट पालनेकेलिये भगवद्गुणगान करते हैं वो उस प्रकारके होते हैं कि जैसे खेतमें भरा हुवा पानी होता है। पद्मनाभदासजी...आचार्यचरणके निबन्धका श्लोक समझने पर ही उन्होंने अपनी पौराणिक वृत्तिको छोड़ दिया ! ...अपने मकानमें बरतन धोनेके पनाले हैं उसमें जो जल जाता है वो एक गढ़देमें इकट्ठा हो जाता है। ...वो पानी तो केवल गंध ही मारता है... भगवद्भाव होते हुवे भी जिनके स्वभावमें दुःसंगके द्वारा दोष उत्पन्न हो जाता है ऐसे मनुष्य उस गंदे गढ़देके समान बन जाते हैं कि जिसमें पानी भरा हुवा तो होता है लेकिन वो पानी किसी उपयोगका नहीं होता। वो भरा हुवा पानी केवल दुर्गन्ध पैदा करता है। ...पांचवें (भगवद्गुणगान करके अपनी आजीविका चलानेवाले नीच वक्ताओंके भाव) गटरके समान दुर्गन्धयुक्त...अस्पृश्य होते हैं। (जलभेद प्रवचन, वडोदरा)

(तृतीयगृहाधीश पू.पा.गो.श्रीब्रजेशकुमारजी महाराज, कांक्रोली-वडोदरा)

(२९) श्रीमहाप्रभुजी आज्ञा करे हैं के दुनियामें भटकते रहेते अपने मन-चित्त(कुं) श्रीठाकुरजीके सङ्ग जोड़िके विनकी तनु-वित्तजा सेवा करनी। तनुवित्तकी सेवा अर्थात् स्वयं उपार्जित अपने धनसों, अपने ही घरमें श्रीठाकुरजीकी अपने ही शरीरसों सेवा करनी सो।



(पू.पा.गो.चि.श्रीवागीशकुमारजी, वडोदरा-कांकरोली, 'वल्लभीयचेतना',  
ऑक्टोबर १५ २००३, पृ.-४)

(३०) जो घरमें रहकर प्रभुकी सेवा करते हैं वे स्वयं तो कृतार्थ होते ही हैं किन्तु उनके परिवारके परिजन भी कृतार्थ होते हैं. ...सभी इन्द्रियसे अन्तःकरणसे भजनानन्दका अनुभव घरमें रहकर श्रीठाकुरजीकी सेवासे होता है. ...इसलिये घरमें आचार्य श्रीगुरुचरणसे पुष्ट करके श्रीठाकुरजी पधराओ और समयको सेवामय बनाओ. ...श्रीठाकुरजी घरमें बिराजते हैं तो घर घर नहीं रह जाता, वह प्रभुकी क्रीडाका स्थल बन जाता है...नन्दालयकी लीलाका स्थल बन जाता है.

...मुकुन्ददास...रामदास सांचोरा...किशोरीबाई...जीवनदास ...इन महानुभावोंने ...श्रीनाथजी तथा घरके श्रीठाकुरजीमें भेद नहीं समझा.

...श्रीठाकुरजी अपने निधि अर्थात् सर्वस्व हैं. ...ऐसे पूर्णपुरुषोत्तम श्रीनन्दराजकुमारको श्रीमहाप्रभुजीने हमारी गोदमें पधराकर हमें भाग्यशाली बनाया है. यह अलौकिक निधि(धन) देकर हमें धन्य बनाया है. इससे बड़ा दूसरा कौनसा फल है!

...जो सांसारिक कामनासे श्रीठाकुरजीका भजन अर्थात् दर्शन स्मरण सेवा करता है उसे क्लेश ही हाथ लगता है. ...घरके ठाकुरजी ही सर्वस्व हैं. ...वे ही नित्यलीलाके आनन्दका अनुभव कराएंगे. वे हमारे पति हैं जो भयसे रक्षा एवं सुरक्षा भी करते हैं.

क्या कोई स्त्री अन्य जगह जाकर किसीकी सेवा कर सकती है? कदापि नहीं. ...घरके परिजनोंको यह बर्दाश्त नहीं होगा. ...इसी तरह जो अपने माथे श्रीठाकुरजी घरमें बिराजते हैं उन्हें हम चाहे जैसे नये-नये पुष्टिमार्गीय मनोरथ करके सामग्री सिद्ध करके लाड़ लड़ा सकते हैं परन्तु यह अधिकार किसी दूसरे ठिकाने थोड़ी मिल सकता है. अतः “घरके ठाकुरके सुत जायो नन्ददास तहां सब सुख पायो”.

श्रीनाथजीको भी देवालयकी लीला छोड़कर नन्दालयकी लीला करने हेतु श्रीगुसाईंजीके घर पधारना पड़ा. “व्याजं ललौकिकमाश्रित्य श्रीविट्ठलगृहेऽगमत्”. अतः श्रीनाथजीका यह पाटोत्सव ही मुख्य माना गया है जो फाल्गुन कृष्ण सप्तमीको आता है.

अतः घरके श्रीठाकुरजीका स्वरूप समझना बहुत आवश्यक है. कोई पत्नी अपने पतिकी सेवा न करे, उसके गुणगान ही करती रहे...तो क्या पति सन्तुष्ट होगा?

इसी प्रकार ...जो कृष्ण-कृष्ण गुणगान करते रहते हैं, परन्तु सेवा स्वधर्मसे विमुख रहते हैं वे हरिके द्वेषी हैं (विष्णुपुराण). सेवासे सेव्यको सन्तोष मिलता है यही वैष्णवका स्वधर्म है.

(द्वितीयगृहाधीश पू.पा.गो.श्रीगोकुलोत्सवजी महाराज, इन्दौर-नाथद्वारा,  
२५२ वैष्णव वार्ता, खंड-२ की भूमिका पृ.१५-३६)

(३१)(क)

गो.श्रीहरिरायजी: जरा ध्यानसे सुनें ... “तत्र अयम् अर्थः. लाभपूजार्थयत्नस्य उपधर्मत्व-देवलकत्वादि” स्पष्ट सुनें, “सम्पादकत्वात्”... लाभ-पूजार्थ यत्न करता है जो सेवा करके, जब वो लाभ-पूजार्थ प्रयत्न करता है तो वो उपधर्म हुआ; देवलकत्वादि जो दोष हैं वो उसमें प्रविष्ट होंगे. ...

गो.श्रीश्याममनोहरजी: अर्थात् यह खास ध्यानमें रखना कि जिस स्वरूपकी भावप्रतिष्ठा की गयी हो उस स्वरूपकी भी लाभ अथवा पूजा केलिये यदि सेवा की जाती है तो सेवा करनावाला देवलक(पापी) बन रहा है...

गो.श्रीहरिरायजी: और उपधर्मत्व होता है ... और ये निषिद्ध है. ...

गो.श्रीश्याममनोहरजी: इस स्थितिमें गुरु अपने लाभ अथवा पूजा केलिये शिष्यसे कुछ भी ठाकुरजीकेलिये मांगता है तो वह ... शास्त्रनिषिद्ध होनेसे ... दान होनेसे, देवद्रव्य होनेसे उपयोग करने योग्य नहीं होता है.

गो.श्रीहरिरायजी: हां. बिलकुल. ... ये तो बिलकुल स्पष्ट है. ... ‘स्ववृत्तिवाद’से भी स्पष्ट होता है. (‘पुष्टिसिद्धान्तचर्चासभा विस्तृत विवरण’ पृष्ठ १६४, १९३)

(ख) श्रीमदाचार्यचरणने “तत्सिद्ध्यै तनुवित्तजा” यह कहा है. कारणकि दो अलग-अलग व्यक्ति तनुजा वित्तजा करते हैं तो मानसी सिद्ध नहीं होती. ... इसी अभिप्रायको समझानेकेलिये आचार्यचरणने ‘तनुवित्तजा’ यह समस्तपद कहा है. ...वेतनके रूपमें वित्त लेकर या देकर दो पुरुषों द्वारा की गई ऐसी तनुजा-वित्तजा सेवाएं मानसीकी साधक नहीं होती यही अभिप्राय बतानेकेलिये तनुवित्तजा समस्त पद कहा गया है. अन्यथा तनुवित्तजा न कहकर तनुजा-वित्तजा ही कहते. ... यदि दो अलग-अलग व्यक्ति तनुजा और वित्तजा करें तो दोनों सेवाओंकी एक संयुक्त अवस्था तनुवित्तजा नहीं बन पाती. अतएव मानसी सिद्ध नहीं होती.

(ग) जहां तक लाभपूजार्थयत्नका सवाल है तो वह तो किसी भी कोटिका भक्त करेगा तो देवलक ही होगा. ...यदि कोई स्वलाभपूजार्थ दर्शन-मनोरथ-महाप्रसाद आदि करता है तो अवश्य देवलक है. ...अन्यके घरमें, अन्यके वित्तसे, अन्यके ठाकुरजीके भोगका महाप्रसाद लेना घोर सिद्धान्तविरुद्ध है.

(घ) अब रहा सवाल ट्रस्टकी इन्कम और प्रोफिट यानी आय और लाभ का, तो ट्रस्टके आय-लाभ हम नहीं लेते. उलटा भगवत्शास्त्रोक्त सर्वलाभोपहरण न्यायसे ट्रस्टका सारा लाभ भगवदर्थ या गो-ब्राह्मणार्थ लगा देते हैं. ...हमारे प्रभुको नित्यनेगभोग हम स्ववित्तजासे अरोगाते हैं.

(ङ) पुष्टिमार्गीय वैष्णवकेलिये श्रीभागवतकथा करके वृत्ति करना निषिद्ध है.

(च) वैष्णवोंकी वित्तजासेवासे अपने श्रीठाकुरजीका नेगभोग करके फिर उसमेंसे लाभ-प्रोफिट करके बनियेकी तरह खुद हडप कर जाना निश्चित ही देवलक है.

(पु.सि.सं.शि.पू.पा.गो.श्रीहरिरायजी महाराज, जामनगर, अनिर्दिष्टपृष्ठसंख्याक 'तत्सिद्धयै तनुवित्तजा'; च = अनिर्दिष्टदिनांक 'सिद्धान्तघोषणापत्र')

(३२) अपने सम्प्रदायमें इतना अधिक सिद्धान्तवैपरीत्य हो गयो है कि गुजरातके एक गांवमें...अपने सम्प्रदायके ही दो मन्दिर हैं और मन्दिरकी दीवार भी एक ही है; परन्तु...इतना लोकार्थित्व समाजमें उत्पन्न हो गया है... सवेरो होते ही चन्द्रमा-जीवाले वैष्णव बालकृष्णलालको जो मेवा होवे है वो चन्द्रमाजीमें ले जावे हैं और बालकृष्णजीवाले जो वैष्णव होवे हैं वो चन्द्रमाजीको जो मेवा और प्रसाद होवे है वाकु बालकृष्णलालजीमें ले आवे हैं! ऐसी जबरदस्त होंसतोंसी वैष्णवसमाजमें पैदा हो गई है के मानों एक-दूसरेके संग स्पर्धा करते हों. ऐसी ईर्ष्या-द्वेषको वातावरण जब सेवाके क्षेत्रमें उत्पन्न हो जावे तो वासू बढके लोकार्थित्व ओर क्या हो सके है! ... ऐसे सभी सिद्धान्तवैपरीत्यकी फज़ीहत यदि सर्वाधिक कहीं होती होय तो गुजरातमें होवे है. भागवतमें भी लिख्यो है के "गुजरी जीर्णतां गताः" भक्ति गुजरातमें आके बूढ़ी हो गई है. अन्धानुकरण बढ़ा हो तो वह गुजरातमें बढ़ा है. ... अतः सिद्धान्तकी सत्यनिष्ठा ... और श्रीमहाप्रभुजीके पुष्टिसिद्धान्तों के सद्जागरणकी कहीं आवश्यकता है तो... गुजरातमें.

(पू.पा.गो.श्रीद्रुमिलकुमारजी, सुरत, "पुष्टिसिद्धान्तचर्चासभा, दि.१०-१३ जनवरी, ९२. पाले-मुंबई, विस्तृतविवरण" पृ.३१७-३१८)

(३३) प्रश्न: अपने सम्प्रदायमें मन्दिरकुं 'मन्दिर' न कहके 'हवेली' क्यों कह्यो जावे है ?

उत्तर: सामान्यतया इतर हिन्दु-सम्प्रदायमें 'मन्दिर' शब्द देवालयके अर्थमें प्रयुक्त होवे है परन्तु ऐसे देवालयके रूपमें मन्दिर जैसी संस्थाको पुष्टिमार्गमें अस्तित्व ही नहीं है. क्योंकि पुष्टिमार्गमें अपने माथे जो प्रभु पधराये जावे हैं वे प्रभुस्वरूप और उनकी सेवा हरेककु व्यक्तिगतरूपमें वाकी भावनाके अनुसार पधराये जावे हैं. स्वयंके श्रीठाकुरजीकी सेवा पुष्टिमार्गीय जीवको एकमात्र स्वयंको कर्तव्य बन जातो स्वयंको ही धर्माचरण है. पुष्टिमार्गमें सेवा सामुहिक जीवनको विषय नहीं परन्तु व्यक्तिगत जीवनको विषय है. जेसे लोकमें पत्नी अथवा माता को पति अथवा पुत्र की सेवा या वात्सल्य प्रदान करवेको वाको व्यक्तिगत धर्म उत्तरदायित्व और अधिकार होवे है वा ही तरह जा सेवकके जो सेव्यस्वरूप होवे हैं वा सेव्यस्वरूपकी सेवा वाको व्यक्तिगत धर्म और अधिकार होवे है. सेवा कोई सार्वजनिक कार्य या सार्वजनिक प्रवृत्ति नहीं परन्तु सेवा तो स्वयंके आन्तरिक जीवनके साथ सम्बन्ध रखेवाली बात होवेसूं स्वयंके जीवनकी स्वयंके घरमें की जावेवाली धर्मरूप प्रवृत्ति है... अतः इतर हवेलीन्की तरह जैसे 'श्रीनाथजीको मन्दिर' शब्द, रूढ़ हो गयो होवेसूं, प्रयोग कियो जावे है. वस्तुतः तो सामुहिक दर्शन या सेवा जहां की जाती हो ऐसे अन्यमार्गीय सार्वजनिक देवस्थान जैसो वो मन्दिर नहीं है.

(पू.पा.गो.श्रीवल्लभरायजी महाराज, सुरत, 'पुष्टिने शीतल छांयडे' पृ.सं.१५७-१५८)

(३४) श्रीमहाप्रभुजीने अलग-अलग मन्दिरन्की प्रणाली खड़ी नहीं करी; परन्तु यामें जगद्गुरु श्रीवल्लभाचार्यकी एक दूरदृष्टि हती: प्रत्येक वैष्णवको घर नन्दालय बननो चाहिये... कोई मन्दिरके पड़ौसमें एक बहन रहे है. वाकुं मन्दिरकी आरतीके घंटानाद सुनाई पड़े हैं. सेवा करवेकुं बैठी भई वो बहन ठाकुरजीके वस्त्र बड़े करके स्नान करावे जा रही हती ऐसेमें आरतीके घंटानाद सुनाई दिये. वो ठाकुरजीकुं वहीं वाही अवस्थामें छोड़के मन्दिरकी तरफ दौड़ गई. थोड़ी देरके बाद लौटके घर आई. अब विचार करो कि या तरहसूं कोई सेवा करे तो वामें आनन्द कभी आ सके है क्या ? यहां तो प्रत्येक वैष्णवको घर नन्दालय है.

(पू.पा.गो.सुश्रीइन्दिरा बेटीजी, वडोदरा 'वैष्णवपरिवार' अंक जून ९०)



(३५) तनुजा सेवा और वित्तजा सेवा एक ही व्यक्ति करे तब कहीं जाकर वह मान-सीको सिद्ध करती है. केवल तनुजा करली या केवल वित्तजा करली तो अहन्ता-ममता दूर नहीं होगी. ... कैसे ? मैं आपको एक उदाहरण देता हूं. ... जो घरसेवा करते हैं उनकेलिये तो को प्रश्न नहीं है. लेकिन यदि को वित्तजा सेवा करेगा तो समझ लीजिये कि उसने मन्दिरमें भेंट दी. मनोरथ किया. उसकी आप रसीद लेंगे. ... तब आप कहेंगे ‘‘मैंने सेवा लिखायी है’’. आप कहते हैं ‘‘मैंने सेवा लिखायी है’’ तब अहन्ता कहां दूर हु ? अब आप मेहताजीसे क्या मांगोगे ? ‘‘ये मेरी रसीद है, मेरा प्रसाद लाओ’’. तो देखीये, अहन्ता-ममतामें हम और बंध गये. तो ऐसी सेवा संसारको दूर नहीं करेगी, संसारमें बांधेगी. .... केवल यदि हम वित्तजा करते हैं तो हमारे अहंकारको बढ़ाते हैं. और अहन्ता दूर न होगी, ममता दूर न होगी तो मानसी कैसे सिद्ध होगी ? क्योंकि सभी बन्धनका मूल अहन्ता-ममता ही है.

(पू.पा.गो.श्रीद्वारकेशलालजी महाराज, कामवन-सुरत, सिद्धान्तमुक्तावली प्रवचन, भरूच, जनवरी २००५)

(३७) पुष्टिमार्ग गुप्त है, दिखावाकेलिये तो है ही नहीं, भक्त और भगवान् के बीच आन्तरिक सम्बन्ध दृढ करकेको मार्ग है... दोनोंके संबंध ऐसे होने चाहिये कि कोई तीसरेकुं वाकी जानकारी न हो पाये. अपनो अपने भगवान् के साथ क्या सम्बन्ध है याकुं दूसरे कोई व्यक्तिकुं जतावेकी आवश्यकता ही क्या है ? प्रशंसा पावेकुं ? स्वयंकी महत्ता बढ़ावेकुं ? ये तो सभी कुछ बाधक है.

(पू.पा.गो.चि.श्रीद्वारकेशलालजी, अमरेली-कांदीवली, ‘पुष्टिनवनीत’ पृ.१२)

(३८) चित्त भगवत्प्रेममें परिपूर्ण होइ जाय, पूर्णतः भगवान् में लगि जाय, तन्मय अरु तल्लीन होइ जाय है तब परासेवा होत है. याकों मानसी सेवा कह्यो जाय है. याके सङ्ग मनुष्यों शरीरसों हु सेवा करनी चाहिये. ... तनुजा सेवासों शरीरकी शुद्धि होत है. अहन्ता-अहंप्रभेको नाश होत है. धनसों करी जाती सेवा ‘वित्तजा’सेवा है. वासों ममता-मेरोपेनेको नाश होत है. अहन्ता अरु ममता एक-दूसरेके सङ्ग जुडे भये रहत हैं तासों तनुजा अरु वित्तजा सेवा एकसङ्ग करनी चाहिये. यामें प्रधा-नता तनुजा सेवाकी है. केवल धन दे देवेसों सेवा होत नाहीं है. वासों तो (चि-त्तमें)राजसी वृत्ति होत है.

(षष्ठगृहाधीश पू.पा.गो.चि.श्रीद्वारकेशलालजी, वडोदरा, श्रीमद्भगवद्गीता पुष्टिदर्शन, पृ.१२५)

(३९/क) ‘‘श्रीमहाप्रभुजी वल्लभाचार्यजीके पुष्टिसम्प्रदायमें दो दीक्षाएं दी जाती हैं. दोनों दीक्षाओंका प्रयोजन और तत्पश्चात् कर्तव्य का भी विचार बहुत आवश्यक है. केवल शिष्येष्टणासे प्रेरित होकर शिष्य बनानेकेलिये दी जाती दीक्षासे कोई प्रयोजन सिद्ध नहीं होता है. जो भगवत्सेवा करनेकेलिये तैयार नहीं है उसको कदापि ब्रह्मसम्बन्ध दीक्षा लेनी नहीं चाहिये. परन्तु श्रीमहाप्रभुजीके सिद्धान्तोंमें यदि निष्ठावान् है तो उसे केवल नामदीक्षा लेनी चाहिये और अनन्याश्रयका त्याग करके श्रीकृष्णका आश्रय दृढ करनेकेलिये प्रयत्नशील होकर नामसेवारत रहना चाहिये. परन्तु ब्रह्मसम्बन्ध दीक्षा लेनेके बाद श्रीकृष्णकी सेवा करना अनिवार्य है. श्रीकृष्णकी सेवा भी श्रीमहाप्रभुजीद्वारा दिखलाई गयी रीतिके अनुसार ही हो सकती है. अपने घरमें अपने परिवारके सदस्योंके साथ अपने ही द्रव्यसे भगवत्सेवा करनी चाहिये. किसीको द्रव्य देकर अथवा किसीसे द्रव्य लेकर की जाती सेवा वह भग-वत्सेवा तो कदापि नहीं ही है परन्तु श्रीमहाप्रभुजीका द्रोह होनेसे गुरु-अपराधसे ग्रसित बनाकर आरूढपतित बनाती है और इस भक्तिमार्गसे भ्रष्ट करती है. आजीविका चलानेकेलिये की जाती व्यावसायिक सेवासो तो चांडालके समान हीन देवलक बन जाते हैं. अतः भगवत्सेवा अपने घरमें अपने द्रव्य और तनसे ही की जा सकती है.

सेवाकी ही तरह भगवत्कथा-कीर्तन भी स्वयं अथवा निष्काम भगवदीयोंके साथ करने चाहिये. व्यावसायिक कथाकारोंको द्रव्य-दक्षिणा देकर करायी जाती कथा राखमें घी होमनेके तुल्य है. ऐसी कथा, पारायण, कीर्तन अथवा सप्ताह पिष्ठिमा-गीय सिद्धान्तसे सर्वथा विरुद्ध हैं. अतः सेवा और कथा दोनों द्रव्य देकर अथवा लेकर करनेसे किसी भी तरहके अलौकिक पुष्टिफलकी प्राप्ति स्वप्नमें भी नहीं हो सकती है. हां, बहिर्मुख अवश्य होते हैं.

(ख) ‘‘अमे तो राजना खासा खवास मुक्ति मन न आवे रे’’ ब्रजाधिपका सेवन करने-वाले हम मुक्ति नहीं मांगते हैं. फिर भी पुष्टिमार्गी वैष्णव भागवत सप्ताह बैठाकर अपने पितृओंको मोक्षके मार्गपर भेजते हैं ! पितृमोक्षार्थ भागवत सप्ताह ! को एकसो आठ ! को एक हजार आठ ! ...अपने पितृ तो गोलोकमें जाते हैं ! उनको वापिस मोक्षमें क्यों भेजते हो ? ...भागवत सप्ताह पूरी हो जानेके बाद माला पहेरामणी (सौराष्ट्रकी एक वैष्णव परम्परा) की जाती है और कहते हैं कि अब

गोलोक धाम ...अब गोलोक धाममें भेजना है ! मतलब यह हुआ कि पितृओंको यहां से वहां सिर्फ धक्के हि खिलवाने हैं ! हमारा कोई ध्येय ही निश्चित नहीं है !! हमने श्रीमहाप्रभुजीके ग्रन्थोंको खोला नहीं है उसका यह दुष्परिणाम है कि जिसे हमारे पूर्वजोंको भुगतना पड़ रहा है.

(पू.पा.गो.चि.श्रीपुरुषोत्तमलालजी, जुनागढ, श्रीयमुनाष्टक प्रवचन, राजकोट, ०६)

### संयुक्तघोषणापत्र १९८६ : सुप्रिमकोर्ट

...जहां तक सिद्धान्तके निश्चित स्वरूप या व्याख्या का प्रश्न है, हम सभी धर्माचार्य, हमारे सम्प्रदायके प्रवर्तक महाप्रभु श्रीवल्लभाचार्य तथा परवर्ती अन्य भी मान्य सभी व्याख्याकारोंके सन्देहरहित विधानोंके आधारपर, यह स्पष्टतम शब्दोंमें घोषित करते हैं कि हमारे धार्मिक सिद्धान्त एवं परम्पराओं के अनुसार भगवत्सेवा, सेवास्थल, सेवोपयोगिसम्पत्ति, सेवाकर्ता (उपदेशक या अनुयायी) एवं सेव्य भगवत्स्वरूप का निजी अथवा पारिवारिक होना एक अनुल्लंघ्य धार्मिक अनिवार्यता है. अतः इनमेंसे किसीको भी सार्वजनिक बनाना सर्वथा धर्मविरुद्ध होनेसे एक घोर धार्मिक अपराध है.

...वल्लभ सम्प्रदायके सिद्धान्तके अनुसार निजघरमें निजधनको तथा निज परिवारजनोंको भगवत्स्वरूपकी सेवामें उपयोगमें लाना ही आराधनाका वास्तविक स्वरूप है. ...अतः निजघरमें निजधनके विनियोग द्वारा तथा निजपरिवारके जनोंके सहयोग बिना की जाती आराधना, वल्लभ सम्प्रदायकी आराधनाकी परिभाषाके अनुसार, आराधना ही नहीं है. ऐसी स्थितिमें हमारे घरोंमें आती जनताद्वारा हमारे सेव्य भगवत्स्वरूपके दर्शन करना या भेंट चढाना आदि आचरण आराधनाके अन्तर्गत मान्य क्रियाकलाप नहीं है.

...यदि निज घरमें न किया जाता हो तो ऐसे भगवद्भजनको पुष्टिमार्गीय परिभाषामें भगवद्भजन ही नहीं कहा जा सकता है. पुष्टिमार्गमें निजघरमें रहकर भगवद्भजन करनेके प्रकारके अलावा अन्य कोई प्रकार भगवद्भजनका है ही नहीं.

...भेंट धरे हुए धनसे भोग धरी हुई सामग्रीका प्रसादत्वेन ग्रहण हमारे यहां सर्वथा वर्जित है. ...सार्वजनिक मंदिरमें दर्शनार्थी जनताके प्रतिनिधिके रूपमें सेवा करनेकी प्रक्रियाको न तो वल्लभ सम्प्रदायमें अवकाश है और न वैसा आचरण सिद्धान्ततः प्रशंसनीय ही है. भगवत्सेवाका अनुष्ठान न तो नौकरी और न धंधा के रूपमें किया जा सकता है.

...श्रीमहाप्रभु सभी पुष्टिमार्गीयोंको सैद्धान्तिक निष्ठा स्वधर्मानुसरणका सामर्थ्य तथा पारस्परिक सौमनस्य प्रदान करें. ... सभी पुष्टिमार्गीयके निज-घरोंमें बिराजमान सेव्यस्वरूप सर्वदा निजी ही रहें, कभी सार्वजनिक न बन जायें. ‘‘बुद्धिप्रेरक कृष्णस्य पादपद्मं प्रसीदतु’’.

हस्ताक्षर कर्ता:

गो. शरद् अनिरुद्धजी (मांडवी-हालोल)

गो. किशोरचन्द्र (मांडवी-जुनागढ)

गो. अजयकुमार श्यामसुंदरजी (मद्रास)

गो. मनमोहन (मुंब)

गो. श्यामसुन्दर मुरलीधरजी (बोरीवली)

गो. हरिराय कृष्णजीवनजी (मुंब)

नि.ली.गो.श्रीकृष्णचन्द्रजी श्रीकृष्णजीवनजी (मुंब)

गो. वल्लभलाल श्रीगोविंदलालजी (कडी-अमदावाद)

गो. हरिराय श्रीगोविंदरायजी (पोरबंदर)

नि.ली.गो.श्रीब्रजाधीषजी श्रीकृष्णजीवनजी (दहिसर)

गो. ब्रजेशकुमार श्रीगोविंदलालजी (कडी-अमदावाद)

नि.ली.गो.श्रीकृष्णकुमार श्रीरमणलालजी (कांदीवली-कामवन)

गो. राजेशकुमारजी श्रीगोविंदलालजी (कडी-अमदावाद)

गो. विजयकुमारजी श्रीगोविंदलालजी (कडी-अमदावाद)

गो. योगेश्वर मथुरेश्वरजी (वडोदरा-सुरत)

गो. रघुनाथलाल श्रीरमणलालजी (कामवन-गोकुल-पार्ला)

गो. देवकीनन्दनाचार्य (गोकुल-अमदावाद)

गो. नवनीतलाल श्रीगोविंदलालजी (कामवन-भावनगर)

गो. मुरलीमनोहर श्रीब्रजाधीशजी (दहिसर)

नि.ली.गो.श्रीमाधवरायजी श्रीगोकुलनाथजी (मुंबई-नासिक)



गो. रमेशकुमार श्रीगोपीनाथजी (मुलुंड-नासिक)  
 गो. कल्याणराय (कन्हैयाबावा) (वीरमगम-अमदावाद)  
 गो. योगेशकुमार (मुंबई)  
 गो. ब्रजप्रिय मुरलीधरजी (बोरीवली)  
 गो. नीरजकुमार श्रीमाधवरायजी (मुंबई-नासिक)  
 गो. शरदकुमार (शीलूबावा) श्रीमुरलीधरजी (पोरबंदर)  
 गो. चन्द्रगोपाल (चंदुबावा) श्रीमुरलीधरजी (पोरबंदर)  
 नि.ली.गो.श्रीनृत्यगोपालजी श्रीकृष्णजीवनजी (मुंबई)

#### पत्रद्वारा सम्मति :

नि.ली.गो.श्रीबालकृष्णलालजी श्रीगोविंदरायजी (सुरत)  
 नि.ली.गो.श्रीब्रजभूषणलालजी महाराज (जामनगर)  
 पञ्चमपीठाधीश्वर नि.ली.गो.श्रीगिरिधरलालजी (कामवन-वल्लभविद्यानगर)  
 नि.ली.गो.श्रीगोविंदलालजी (कोटा)  
 गो.श्रीअनिरुद्धलालजी श्रीद्वारकेशलालजी (मांडवी-हालोल)  
 गो.श्रीमधुसूदनजी श्रीकृष्णचन्द्रजी (चेन्नई)  
 गो.श्रीब्रजभूषणलालजी (जामनगर)  
 गो.श्रीविट्ठलनाथजी श्रीब्रजभूषणलालजी (चापासेनी-जूनागढ-जामनगर)  
 गो.श्रीहरिरायजी श्रीब्रजभूषणलालजी (जामनगर)  
 गो.श्रीब्रजरत्नजी श्रीब्रजभूषणलालजी (नडीयाद-जामनगर)  
 गो.श्रीनवनीतलालजी श्रीब्रजभूषणलालजी (जूनागढ-जामनगर)  
 गो.श्रीबालकृष्णजी श्रीब्रजभूषणलालजी (जेटपुर-जामनगर)

(“महाप्रभु श्रीमद्वल्लभाचार्यवंशज गोस्वामीओंका संयुक्त-घोषणापत्र”

१९८६. पुष्टिसिद्धान्तचर्चासभा संक्षिप्त विवरण, पृष्ठ ४९-७८, हस्ताक्षरोकी फोटोकार्पा देखें : सचित्र अमृतवचनावली, संयुक्त प्रकाशन, २००८ )

#### सिद्धान्तवचनावलीके अंश

कोई पुरुष कृष्णसेवामें तत्पर है कि नहीं, दम्भादि दुर्गुणोंसे रहित है कि नहीं ; और श्रीमद्भागवत पुराणके मर्मका विज्ञ है कि नहीं यह सर्वप्रथम देखना चाहिये

और तभी किसी जिज्ञासुको ऐसे व्यक्तिमें गुरुबुद्धि रखकर उसके पास जाना चाहिये.

...ऐसे गुणोंसे युक्त गुरु बलवान् कलियुगके कारण न मिले तो ... स्वयं ही भगवत्सेवामें प्रवृत्त हो जाना चाहिये. पात्रापात्रका विवेक रखे बिना यदि नाम-दीक्षा प्रदान की जाती है तो भगवन्नामविक्रयका दोष लगता ही है जिसके कारण दीक्षादाता अपराधी बनता है.

...एक प्रकार सेवाका यह भी हो सकता है कि वह वित्त देकर किसी अन्य पुरुषद्वारा करा ली जाये; और दूसरा प्रकार यह हो सकता है कि वह कृष्णसेवा किसी दूसरेसे वित्त लेकर की जाये. ऐसे दोनों प्रकारोंसे की जाती सेवाओंसे चित्त कभी कृष्णप्रवण हो नहीं सकता. ...वह...यदि किसी अन्य तनुजासेवा-कर्ता(गोस्वामी-मुखिया-ट्रस्टी)को वेतन-तनुजासेवामूल्य-के रूपमें वित्त देकर करायी जाती है तब वह वित्तजा सेवा हुई जो चित्तको राजसभाव=दर्प-दम्भादिसे युक्त बना देती है, पर कृष्णप्रवण नहीं बना पाती. यदि किसी अन्यसे वेतन-तनुजासेवामूल्य-के रूपमें वित्त ग्रहण करके तनुजासेवा की जाती है तब पुरोहितोंको जैसे यज्ञ-यागका फल नहीं मिलता है वैसे ही दूसरेके वित्तसे तनुजा सेवा करनेवालेको भी कृष्णप्रवणतारूप फल कभी नहीं मिलता.

...जो अपने स्वजन हों और भक्त हों ऐसोंको ही श्रीठाकुरजीके दर्शन कराने चाहिये.

...११वां अपराध: अवैष्णवके समक्ष अपने घरमें बिराजते श्रीठाकुरजीका प्रदर्शन करना. फल: एक वर्षकी सेवा निष्फल हो जाती है. प्रायश्चित्त: श्रीठाकुरजीको पञ्चामृत स्नान कराना.

...३६वां अपराध: श्रीठाकुरजी (या श्रीभागवतजी या श्रीयमुनाजी) के नामसे (भेट, सामग्री, पोथीसेवा, या न्योछावर) मांगना. फल: सेवा सर्वथा निष्फल हो जाती है. प्रायश्चित्त: जितना मांगा या बटोरा हो उससे पांचगुना नैवेद्यका प्रभुको दान (न कि समर्पण) करना.

...आजीविका कमाने या यश पाने केलिये भी भजन(सेवा) करता हो तो उसकी क्या गति होगी ? ...वह व्यक्ति भी क्लेश ही पाता है ऐसा श्रीमहाप्रभुके वचनका साफ-साफ अर्थ है. न केवल उसे ऐहिक (पारिवारिक-सामाजिक-साम्प्रदायिक) क्लेश ही होता है प्रत्युत उसके सारे पारलौकिक

अधिकार एवं फल भी नष्ट हो जाते हैं ऐसे निषिद्ध आचरणके कारण...अत्यल्प भी ज्ञान हो वह तो ऐसा कुकृत्य नहीं कर सकता है.

...भक्तिवर्धिनी ग्रन्थमें घरमें सेवा करनेका विधान किया गया होनेसे यह सूचित होता है कि अपने घरमें बिराजते प्रभुकी सेवाको छोड़कर अन्य कहीं दर्शन-सेवा-कीर्तनादि करनेसे भक्ति सिद्ध नहीं होती है.

...भागवतका पाठ प्रयत्नपूर्वक किसी भी अन्य हेतुके बिना ही करना चाहिये. प्राण चाहे कंठमें क्यों न अटक जाये परन्तु आजीविकार्थ उसका उपयोग नहीं करना चाहिये. भागवतका आजीविकार्थ उपयोग न करके ओर जैसे भी अपना निर्वाह चले चला लेना चाहिये.

...मुख आदिके प्रक्षालनमें प्रयुक्त अपवित्र जलको एकत्रित करनेकेलिये भूमिमें जो गढ़दे खोदे जाते हैं उनके जैसे निम्न गानोपजीवी होते हैं...इससे यह आशय प्रकट हुआ कि प्रक्षालनोच्छिष्ट गर्तपूरित जलकी तरह इन गानोपजीविओंका भाव सत्पुरुषोंकेलिये ग्राह्य नहीं होता...पुराणकथासे आजीविका चलानेवाले पौराणिक भी ऐसे गायकोंके तुल्य होते हैं...

हे श्रीवल्लभ ! आपके कहे हुवे वचनसे विपरीत जो कोई कुछ कहते हैं वे सभी भ्रान्त केवल अन्धन्तम नरकको पाने वाले सहज आसुरी जीव हैं.

(पुष्टिसिद्धान्तचर्चासभामें विचारार्थ प्रस्तुत की गई सिद्धान्तवचनावलीके अंश, हस्ताक्षरोकी फोटोकापि देखें :सचित्र अमृतवचनावली, संयुक्त प्रकाशन, २००८)

**सम्मतिमें हस्ताक्षर करनेवाले गोस्वामी महानुभाव :**

- गो. श्रीअनिरुद्धलालजी द्वारकेशलालजी(मांडवी-हालोल)
- गो. श्रीकिशोरचन्द्रजी पुरुषोत्तमलालजी (जुनागढ़)
- गो. श्रीकन्हैयालालजी चन्द्रगोपालजी (वीरमगाम-अहमदाबाद)
- गो. श्रीकृष्णकान्तजी कृष्णचन्द्रजी (इचलकरंजी)
- गो.श्रीकृष्णकुमार श्रीरमणलालजी (कांदीवली-कामवन)
- पञ्चमपीठाधीश्वर नि.ली.गो.श्रीगिरिधरलालजी (कामवन-वल्लभविद्यानगर)
- गो. श्रीगोपिकालंकारजी श्रीवल्लभलालजी (राजकोट-माण्णावदर)
- चतुर्थपीठाधीश्वर गो.श्रीदेवकीनन्दनार्च्यजी(गोकुल)
- गो. श्रीद्रुमिलकुमारजी मथुरेश्वरजी (वडोदरा)
- गो. श्रीद्वारकेशलालजी गोविन्दरायजी (कामवन-सुरत)

- गो. श्रीनवनीतलालजी गोविंदरायजी (कामवन-भावनगर)
- गो. श्रीमथुरेशजी चन्द्रगोपालजी (वीरमगाम-अहमदाबाद)
- गो. श्रीमाधवरायजी मुरलीधरजी (वेरावल)
- गो. श्रीरघुनाथलाल श्रीरमणलालजी (कामवन-गोकुल-पार्ला)
- गो. श्रीरघुनाथजी रमेशकुमारजी (मुलुंड-नासिक)
- गो. श्रीरवीन्द्रकुमारजी दामोदरलालजी (राजकोट-मांडवी)
- गो. श्रीरसिकरायजी द्वारकेशलालजी (उपलेटा-पोरबंदर)
- गो. श्रीराजेशकुमारजी श्रीगोविंदलालजी (कडी-अमदावाद)
- गो. श्रीवल्लभलालजी श्रीगोविंदरायजी (कडी-अमदावाद)
- गो. श्रीवल्लभलालजी गिरिधरलालजी (कामवन-विद्यानगर)
- गो. श्रीवल्लभलालजी देवकीनन्दनजी (गोकुल-अहमदाबाद)
- गो. श्रीविजयकुमारजी श्रीगोविंदलालजी (कडी-अमदावाद)
- गो. श्रीविठ्ठलनाथजी बल्लालमणीजी (कोटा-मुबई)
- गो. श्रीब्रजरायजी रणछोडलालजी (अहमदाबाद)
- गो. श्रीब्रजेशकुमार श्रीगोविंदलालजी (कडी-अमदावाद)
- गो. श्रीब्रजेशकुमारजी चन्द्रगोपालजी (कडी-अमदावाद)
- गो. श्रीशरदकुमार (शीलूबावा) श्रीमुरलीधरजी (पोरबंदर)
- गो. श्रीमधुसूदनजी श्रीकृष्णचन्द्रजी (चेन्नई)

### संयुक्तघोषणापत्र : अमदावाद

आज फेरि वो समय आयो है. वासों हु कठिन समय आयो है. वा समय तो अन्यमार्गीय लोग मतनुकुं प्रस्तुत करिके भ्रम उत्पन्न करत हते. परि आज तो अपने सम्प्रदायके ही 'सुज्ञजन' श्रीमहाप्रभुजीकी वाणीको विपरीत अर्थ करि रहे हैं, लोगनुकुं पथभ्रष्ट करि रहे हैं, दैवीजीवनके सङ्ग घोर अन्याय करि रहे हैं. तासों ही अभी महाप्रभु श्रीवल्लभाधीशके वंशज पुष्टिमार्गीय युवा आचार्यन्ने एक 'संवाद-स्थापकमण्डल'की स्थापना करिके मुम्बईमें ... चार दिवस पर्यन्त एक पुष्टिसिद्धान्त चर्चासभाको आयोजन कियो हतो. ... सभामें ३५ महानुभाव आचार्य उपस्थित हते. २८ गोस्वामी आचार्य महानुभावन्ने गो.श्रीश्याम मनोहरजी महाराश्री (किश-नगढ-पार्ला)के 'सिद्धान्तवचनावली'के भावानुवादकुं सहमति दीनी हती. ... पू.पा.गो.श्रीहरिरायजी ब्रजभूषणलालजी महाराजश्री जामनगरवारैन्ने पूज्य गोस्वामी श्रीश्याम मनोहरजी महाराजश्रीके सङ्ग विनने करे भावानुवादके मुद्दान्पे चर्चा



प्रारम्भ कीनी हती. ... समयके अभावके कारण चर्चा निर्णयपे पहुंच न सकी. परन्तु वर्तमान(में) कितनेक चर्चास्पद, संशयास्पद मुद्दानकी स्पष्टता या चर्चामें प्राप्त भयी जो वस्तुतः एक बड़ी सिद्धि है. इतनो ही नहीं परन्तु नीचे बताये मुद्दानके विश्लेषणमें पूज्य श्रीश्याम मनोहरजीके सङ्ग सहमत होयके पूज्य श्रीहरिराय-जीने अपने सम्प्रदायकी उत्तम सेवा कीनी है:

१. पुष्टिमार्गीय सेव्यस्वरूप पूर्णपुरुषोत्तम स्वरूपसों ही बिराजे हैं, वे स्वरूप पाछें चाहे गुरुके सेव्य होवें के शिष्य (वैष्णव)के सेव्य होवें. दोउ(स्वरूपन्)मेंतें कोउमें हु पुरुषोत्तमपनों न्यूनाधिक होत नाहीं.
२. पुष्टिमार्गीय सिद्धान्त अनुसार कृष्णसेवा करिवेको स्थान गृह ही होइ सकत है, सार्वजनिक (स्थल) नाहीं.
३. पुष्टिमार्गीय भगवत्सेवाकु धनकी प्राप्तिको साधन बनानो नहीं चाहिये.
४. देवलक ( = भगवत्सेवाकु धनप्राप्तिको साधन अथवा आजीविकाको साधन बनायवेवारे ) व्यक्तिकी सेवा निषिद्ध कक्षाकी होयवेसों (वो) सेवा करवे योग्य नाहीं है.
५. श्रीठाकुरजीके ताई काहु प्रकारके दान-भेंट मांगने अथवा स्वीकारने वो शास्त्रद्वारा निषिद्ध है. इतनो ही नाहीं परि लाभ-पूजाके हेतुसों अपने लिये द्रव्य अथवा काहु वस्तुको स्वीकारनो वो शास्त्रकी दृष्टिमें ऋणानुबन्धी दोषकों उत्पन्न करिवेवारो होयवेसों बन्धनकारी है.
६. पुष्टिमार्गके सिद्धान्तानुसार श्रीठाकुरजीकुं निवेदन करे पदार्थन्को ही समर्पण होइ सकत है अरु समर्पित पदार्थन्को ही भगवद् उच्छिष्टरूपमें प्रसाद लेइ सकत हैं. श्रीठाकुरजीके लिये दान अथवा भेंट के रूपमें आयी भयी साम-ग्रीकुं प्रसादके रूपमें ली नहीं जा सके है क्योंकि श्रीठाकुरजीके लिये दान अथवा भेंट के रूपमें प्राप्त भये पदार्थ (द्रव्य)सों आयी सामग्रीकुं प्रसादके रूपमें पाछी लेवेसों 'दत्तापहार'को पाप लागत है.
७. सेवा तो शास्त्रको विषय है. तासों सेवाके सम्बन्धमें शास्त्रसों श्रीमहाप्रभुजीके ग्रन्थन्सों ही सर्व निर्णय होइ सकत है, अन्य काहु प्रकारसों नाहीं.

(“संयुक्तघोषणापत्रः अमदावाद”, मिति फाल्गुन सुदि ७, श्रीवल्लभाब्द ५१४, दि. ११ मार्च १९९२, देखें : पुष्टिसिद्धान्तचर्चासभा, संक्षिप्तविवरण, १९९३)

#### हस्ताक्षरः

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### My understanding of the Path of Grace

What I have understood of this 'Path of Grace', a sect laid by Shri MadVallabhacharya, I have tried to put in a few words. Although I am not initiated into this sect, yet it is inherited in my blood as I belong to a small hamlet situated in the valley of Lord Shri Girirajji near Jatipura Govardhana, which was then inhabited by Goswami ShriVithalNathji. As somebody has said that the poetry flows from the heart when it is filled with love. Love can be for anybody but it's ultimate if it is inclined towards God.

#### वल्लभ- दर्शन

श्रीवल्लभ दर्शन सरस, है बड़ मनिमय खान।  
ब्रह्म शुद्ध अद्वैतकौ, जामें तन्यौ वितान॥  
जामें तन्यौ वितान, जगतकों सत्य बतायौ।  
सत्य ब्रह्म इकमात्र, असत संसार जतायौ॥  
जीव अंश, नहिं ब्रह्म, ब्रह्ममय सग जल थल नभ।  
ब्रह्मरूप है जगत, ब्रह्मरस श्रीयुत वल्लभ॥

#### वल्लभ-साहित्य

सृष्टि है गयी श्याममय, पढ़ि वल्लभ-साहित्य।  
भक्ति-कमल हित अवतरे, श्रीवल्लभ आदित्य॥  
श्रीवल्लभ आदित्य, ग्रन्थ षोडश जग न्यारे।  
महामन्त्र परिपूर्ण, पाय कलि नसे करारे॥  
अनुपम पुष्टिमार्ग, अनुग्रहकी बहु वृष्टि।  
धनि वल्लभ महाप्रभु, स्याममय कर दई सृष्टि॥

श्रीवल्लभ-साहित्यकौ, आनंद नद बेछोर।  
ग्रन्थ भागवत मथि लियौ, सग पीयूष निचोर॥  
सग पीयूष निचोर, सरन श्रीकृष्ण दृढ़ाई।  
साधन दिये नकार, प्रीतकी रीत बढ़ाई॥  
रसिक भौर मंडरात, भक्ति तरु पल्लव- पल्लव।  
करी स्याममय सृष्टि, धन्य महाप्रभु श्रीवल्लभ॥

#### नमन विठ्ठल गोसांई

गोसांई विठ्ठलप्रभु, प्रगटे भूतल आप।  
मार्ग प्रकास्यो पुष्टिकौ, अष्ट-छाप दियौ थाप॥  
अष्ट-छाप दियौ थाप, धन्यसुत श्रीवल्लभके।  
पुरुषोत्तम गिरिधरन, फरनि पुष्टि-पल्लवके॥  
गो-विप्रन प्रतिपाल, भूमि ब्रज है सरसाई।  
सेवक प्रिय नवनीत, नमन विठ्ठल गोसांई॥



### महिमा ब्रजधाम

जो न होते गऊघाटपे दरसन श्रीवल्लभके,  
कौन संत सूर साँचौ मारग दिखावतौ ।  
करते कृपा जो प्रभु ना चौरासी बावनपे,  
कौन मथि भागवत अमृत चखावतौ ॥  
पुजाते जो न कृष्णसों गौअन गिरिराजकों,  
कौन गिरि- गौअनकों, इतै सनमानतौ ।  
होते जो न महाप्रभु, गुसांई विठ्ठलेश तौ,  
कौन ब्रजधाम दिव्यधाम ये बतावतौ ॥

### सूरदासपै

सूरा तोकों धन्य है सरजन कियौ अपार,  
बालकृष्ण लीलानसों भरि डार्यौ भण्डार ॥  
भरि डार्यौ भण्डार कहूँ पे धेनु चरावे,  
चन्दा मांगे मात कहूँ नवनीत चुरावे ॥  
ग्वाल करें किलकार मोदमन है भरपूरा,  
दियो ब्रह्म नचाय, धन्य तोकों है सूरा ॥

दृष्टि है गयी स्याममय नहा सूर साहित्य,  
बालकृष्णलीलान रच भयो सूर आदित्य ॥  
भयो सूर आदित्य श्यामकौ रूप निखार्यौ,  
आंधेने कर दियौ दूर जगकौ अंधियारौ ॥  
बालचित्र रंग भर, करि अनुपम रससृष्टि,

हर कौनो लियो झांकि सूरकी वत्सल दृष्टि ॥

### ज्येष्ठ कृष्ण-एकादशी

श्रीवल्लभ प्राकट्य कौ, कैसौ शुभदिन आज।  
अति प्रफुल्ल जगमें सकल, पुष्टि-मार्ग समाज ॥  
पुष्टि-मार्ग समाज, मार्ग पुष्टिकौ अनुपम ।  
परमानंद शिसु सूर, कृष्ण कुम्भन सौ को सम ॥  
जड़-चेतन सब आज, फुल्ल-पुष्पित तरु-पल्लव ।  
सेवे प्रभु श्रीनाथ, नमन सत-सत श्रीवल्लभ ॥

### शुद्धाद्वैत प्रतिपादन

जो न होते महाप्रभु वैश्वानरावतार तौ,  
कौन शुद्ध ब्रह्मवाद जनकों जनावतौ ।  
जगत है सत्य श्रेष्ठ मिथ्या है संसार खार,  
जीव नाहिं ब्रह्म, ब्रह्मअंश को जतावतौ ॥  
ठौर- ठौर कथा कह महापुराण भागवत  
कौन कर वर्षा जीव सुधासों न्हावावतौ ॥  
देते जो न कृपानाथ भाषाकों साहित्य रूप  
कौन सृष्टि माहि ब्रजभाषा अपनावतौ ॥

रचियता-

हीरालाल शर्मा 'सरोज' (इस ग्रंथके अनुवादक)  
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